



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

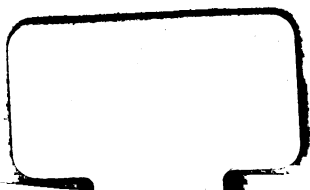
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NEDL TRANSFER



HN 5XZ7 Y

KC 11288



Gift Clarence S. Brigham

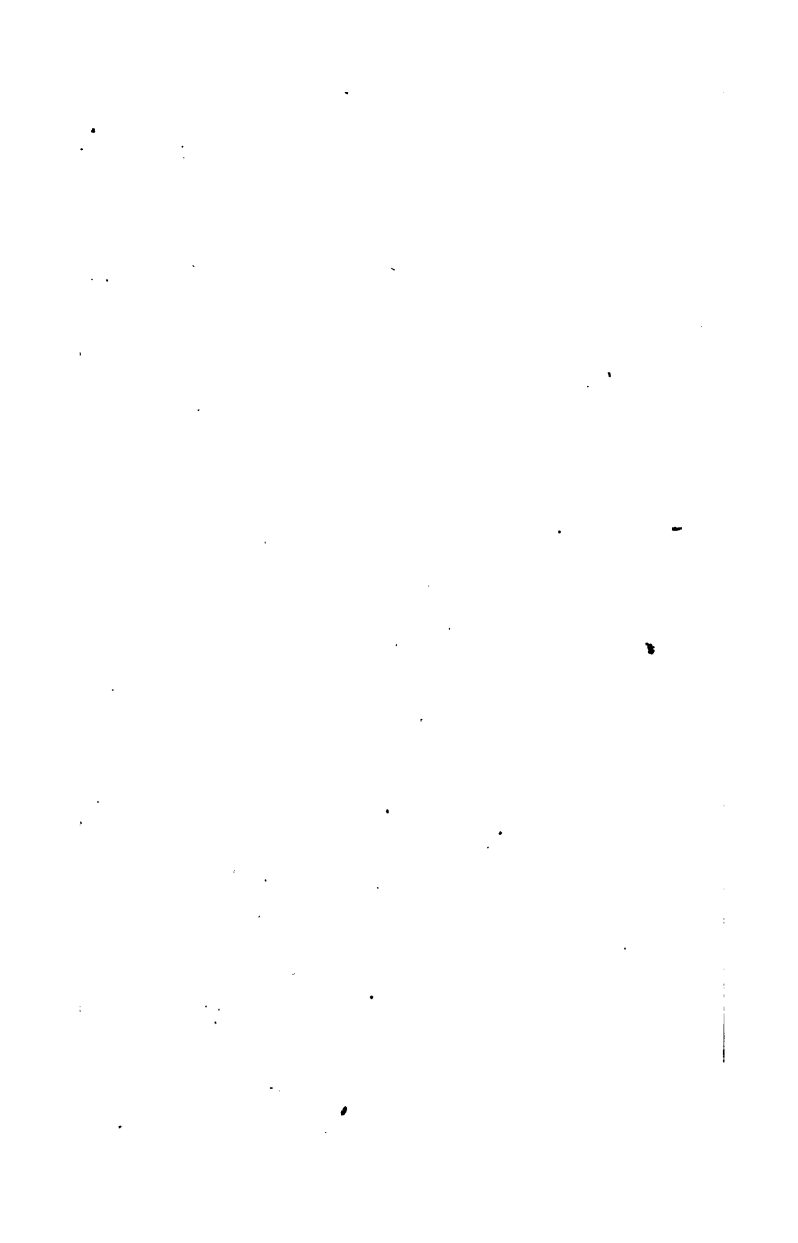
to

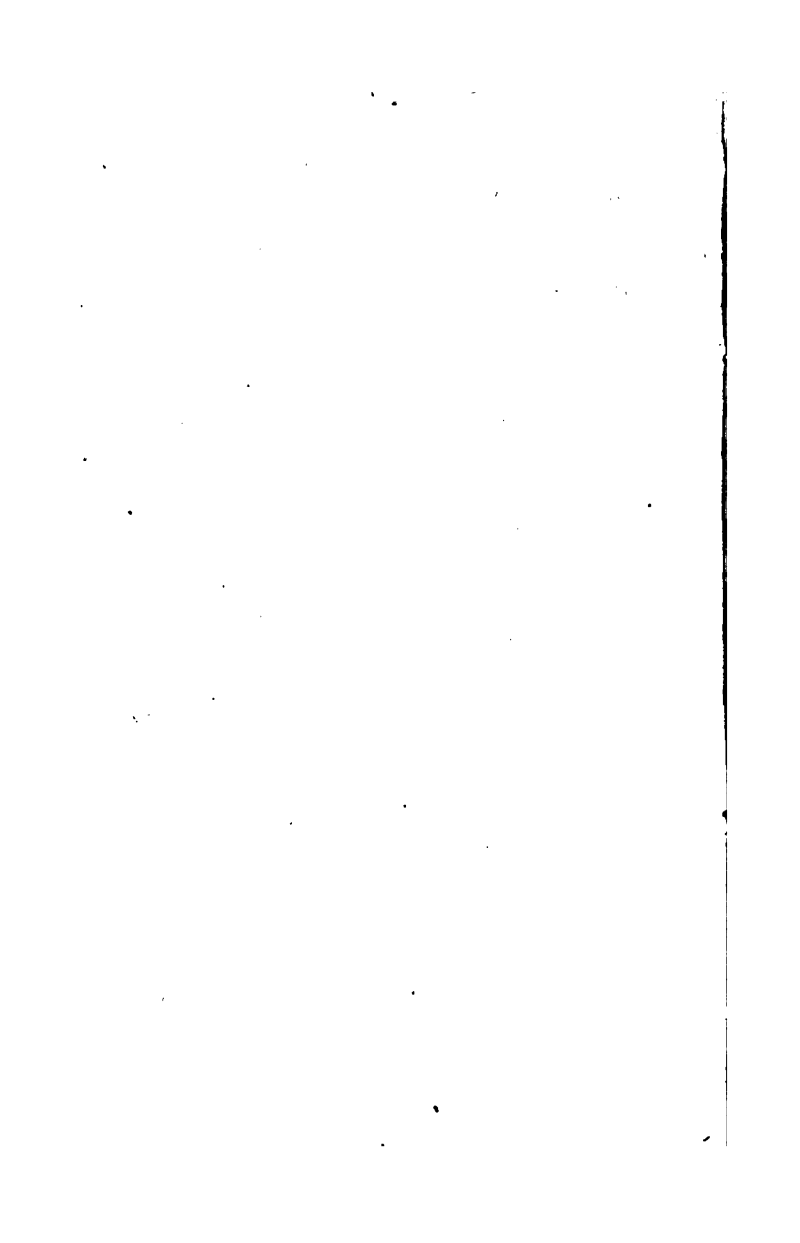
Sept 24, 1924.

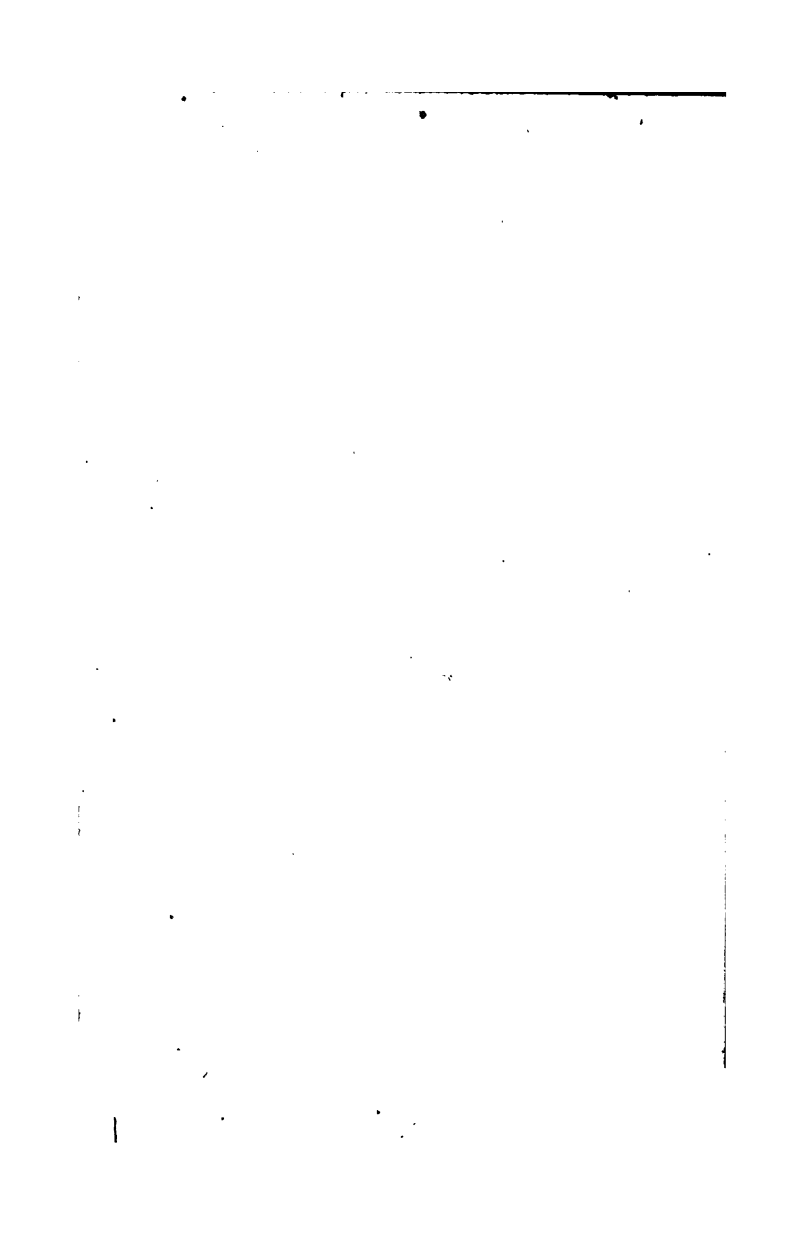
✓













**JERUSALEM.**

**A SUMMARY**  
**OF**  
**BIBLICAL ANTIQUITIES;**

COMPILED FOR  
THE USE OF SUNDAY-SCHOOL TEACHERS,  
AND FOR  
THE BENEFIT OF FAMILIES.

---

**BY JOHN W. NEVIN,**  
Late Assistant Teacher in the Theological Seminary of Princeton.

---

IN TWO VOLUMES.  
**VOL. I.**  
EMBRACING NOTICES OF NATURAL HISTORY, WITH DOMESTIC  
AND POLITICAL ANTIQUITIES.

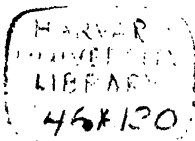
—•••••  
Revised and Corrected by the Author for the American S. S. Union.

—•••••  
AMERICAN SUNDAY SCHOOL UNION.  
PHILADELPHIA :  
NO. 146 CHESNUT STREET.

---

1829.

KC 11288



*Eastern District of Pennsylvania, to wit:*

**BE IT REMEMBERED**, That on the seventh day of August, in the fifty-fourth year of the Independence of the United States of America, A. D. 1890, PAUL BECK, Jr. Treasurer in Trust for the American Sunday School Union, of the said District, has deposited in this office the title of a book the right whereof he claims as proprietor, in the words following, to wit:

"A Summary of Biblical Antiquities; compiled for the use of Sunday-school Teachers, and for the benefit of Families. By John W. Nevin, late Assistant Teacher in the Theological Seminary of Princeton. In two Volumes. Vol. I. Embracing Notices of Natural History, with Domestic and Political Antiquities. Revised and Corrected by the Author for the American S. S. Union."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act, entitled, "An Act Supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.'"

D. CALDWELL,  
*Clerk of the Eastern District of Pennsylvania.*

## PREFACE.

THE following little work was undertaken chiefly with a view of contributing some help to the great cause of Sunday School education. That something of the kind is much wanted, for the use of common instructors, in the work of such education, cannot be doubted. The books in which such information as it is intended to contain is to be found, are not within the reach of most of those who are called to take upon them this character ; and if they were, they are not adapted to answer effectually the want that is felt in the present case. Most of them have been written for the use of such as have far more than common advantages of education and learning, whose business leads them to much reading, and whose minds are trained to diligence and patience in the pursuit of knowledge. Even the few which have been designed for more popular and common use, are such that their advantages can never extend to the great majority of those who read the Bible : they are too large, and, of course, too expensive, to be generally procured ; they are too diffuse, and too much elevated in style or darkened with learning, to be generally read or understood. Since the establishment of Sunday Schools, various short sketches of information on some particular points of Jewish Antiquities, have been supplied in different publications intended for their use, which have, no doubt, answered a valuable purpose, as far as they extended ; but all the advantage which such scattered fragments can secure, must manifestly be very limited and imperfect, in comparison with what might be, and ought to be, derived from this quarter of scripture illustration. Evidently, a short, simple, systematic compilation,



bringing together, without technical phrase or learned discussion, the most essential points of the whole subject in regular order, into small and convenient compass, is the only thing which can adequately meet the necessity that is experienced in this matter.

It is hoped that this present attempt may not be without something of its intended use, in furnishing such a compilation, easy to be procured and easy to be read, for the assistance of teachers in Sunday Schools. If it should in any measure answer this design, it will accomplish an object of vast usefulness. If, however, the remarks which have already been made are well founded, a work of this kind may be reasonably expected to be yet more extensively useful. As a help to the intelligent reading of the Scriptures, such a compilation, if not greatly defective in its form, is, no doubt, better suited for the use of *all* common readers, than any larger work.

It needs very little reflection, to be convinced of the importance of having some acquaintance with the circumstances, natural and moral, of the time and country in which the Bible was written, in order to read it with understanding. Though an inspired book, its language and style have been wisely conformed to the manner of *men*, for whose use it was designed; of course conformed, in these respects, to the particular manner of the people to whom it was at first directly communicated. Holy men of old spake as they were moved by the Holy Ghost; but they were suffered, at the same time, to speak and write in that style which the general usage of the age, modified by his own peculiar genius and taste, naturally led each one to adopt. Hence, the sacred books of Scripture, like other books, are stamped throughout with the lively impression of the place and pe-

riod in which they were originally published. It is found not only in the language itself, but in unnumbered references, direct and indirect, to the existing state of things among those who were appointed first to receive them. Historical facts, objects of surrounding nature, the productions of art, with domestic, social, religious, and civil usages, are continually urged before the reader's mind, and noticed as things with which he is supposed to be perfectly familiar. And thus familiar they were to the ancient Jew. But widely different is our situation in this respect. Many hundred years separate us from the times of original revelation. And if Time had left the physical and moral scenery of Israel's ancient land untouched, instead of turning all into a waste, it would still be many hundred miles remote from the spot of our dwelling. With a different climate, we have different feelings; with a different location, different forms of nature around us; with a different education, a widely different manner of life. We are placed, therefore, under a double difficulty, when we come thus circumstanced to read the Bible. We are destitute of the knowledge and feelings of the ancient Jew, and, at the same time, we have notions and views of our own, which we are constantly liable to substitute in their stead. Hence, if no remedy be supplied, we must often be left altogether in the dark, by meeting with terms and images, the objects of which are utterly unknown; and often we shall derive to ourselves an entirely strange and unfounded conception of the writer's meaning, by affixing ideas to other images and terms, such as our habits of thought and speech may suggest, but which are foreign, in no small degree, from the usage of oriental antiquity.

What then is the remedy for this inconvenience? Evi-

dently to seek acquaintance with the time, and the region, and the people, with which the Bible had to do in its first revelation:—as far as possible, become familiar with the history of the Jewish nation, the scenery of Palestine, the religion, government, and manners, of its ancient wonderful people. To read the Bible, in many parts, with a proper sense of its meaning, we need so much familiarity with these things as to be able to transport our minds away from all around us, and to clothe them, in the midst of Judea itself, with all the moral drapery that hung about the Israelitish spirit ages ago. We need to be conversant with the mountains, the plains, and the streams; the beasts of the field and the birds of the air; the labors of the farmer and the habits of the shepherd; we need to walk, in fancy's vivid vision, through the streets of Jerusalem; to mingle with the inmates of the Jewish dwelling; to participate in their seasons of festive joy, and to sympathise with their sorrow in the day of calamity and bereaving death; we need to go up to the temple, to unite in its worship, to behold its solemn rites, and to admire the beautiful grandeur of its scene. True, indeed *extensive* acquaintance with these things is to be expected only in the scholar; the common reader of the Bible is not favoured with equal opportunity; but is he therefore to content himself with *entire* ignorance? Assuredly not. The fact that such knowledge is wanted now, through the providence of God, to illustrate every page of the Bible, evinces it to be the will of God that *all* should, as far as they have power, endeavour to acquire it. The same fact must lead every person who loves the Bible, diligently to seek it, with every other help that may, under the blessing of the Holy Ghost, contribute to the profitable study of the precious book.

# TABLE OF CONTENTS.



PREFACE,	-	-	-	-	-	Page v
----------	---	---	---	---	---	--------

## CHAP. I.

### GEOGRAPHY AND CLIMATE.

SECT. 1. OF THE NAMES AND DIVISIONS OF THE HOLY LAND,	-	-	-	-	-	15
General names, 15. Ancient divisions. Divisions in the time of Christ, 16.						
SECT. 2. OF THE GENERAL FACE OF THE COUNTRY,						18
Mountains, 18. Plains, 20. Deserts. Rivers, <i>ib.</i> Lakes, 22. General advantages, <i>ib.</i>						
SECT. 3. OF CLIMATE,	-	-	-	-	-	23
Seasons. Drought, 23. Dew, 24. Rains, 26. Winds. The Samoom, 27.						

## CHAP. II.

### NATURAL HISTORY.

SECT. 1. OF VEGETABLE PRODUCTIONS,	-	29
I. WILD TREES: The Cedar, 29. The Oak, 31. The Ter- rebinth. The Fir and others. Shittim wood, 32. Go- pher wood. Cinnamon, Cassia, and Frankincense trees, 33.—II. CULTIVATED TREES: The Olive, 34. The Fig-Tree, 35. The Sycamore, 37. The Pomegra- nate tree. The Apple tree, 37. The Palm, 38. The Balsam tree. The Almond tree. The Vine, 39.—III. PLANTS: Useful Herbs, 41. Weeds, 42. Grain. General fruitfulness in ancient times, 43. Present desolation, 45.		

**SECT. 2. OF ANIMALS, - - - - 46**

I. QUADRUPEDS: Horse, 46. Ox. Ass, 47. Mule. Camel, 49. Sheep, 52. Goat, 52. Dog, 54. Hog. Lion. Unicorn, 56.—II. Birds, 58.—III. WATER ANIMALS: Whale. Leviathan, 59. Behemoth, 59.—IV. REPTILES: Dragon, 59. Serpents, 60. Scorpion, 61.—V. INSECTS: The Locust, 62.

**CHAP. III.**

**DWELLINGS AND HOUSEHOLD ACCOMMODATIONS.**

**SECT. 1. OF DWELLINGS, - - - - 65**

Tents, 65. Houses: Porch, 66. Court. Roof, 68. Materials, 71. Cities. Gates, 72.

**SECT. 2. OF FURNITURE, - - - - 72**

Carpets, beds, and seats. Lamp, 72. Pots and Cups. Bottles. Table, 73. Table-couch, 75. Mill. Ovens, 77.

**CHAP. IV.**

**OCCUPATIONS.**

**SECT. 1. OF THE PASTORAL LIFE, - - - - 79**

Its origin. Ancient prevalence and dignity, 79. Care of flocks, 81. Wells. Produce—Cheese, ancient Butter, and Wool, 83. Modern Shepherds, 84. Pastoral Imagery, 85.

**SECT. 2. OF HUSBANDRY, - - - - 86**

The Jews a nation of farmers, 86. Plough, 87. Harrow. Yoke, 89. Ox-goad. Sowing. Harvest, 91. Threshing-floor, 91. Threshing Instrument. Winnowing, 92. Vineyards, 94. Vintage. Wine-press, 95. Wine. Emblems, 96. Fruit of the Olive. Oil-press, 97. Oil Gardens, 97. Honey, 98.

**SECT. 3. EMPLOYMENTS OF HANDICRAFT AND TRADE, 100**

General remarks. Trades little followed before the captivity, held in different esteem afterwards, 100. Com-

marce, 102. Imports and exports, 103. Measures, Weights, and Coins : Measures of length, 104. Hollow Measures, Dry and Liquid, 105. Money in early times, 106. Coins, 107.

SECT. 4. OF THE LEARNED PROFESSIONS, - 109

Tribe of Levi, 109. Judges. General learning, 111. Prophets, 112. Scribes, 113. Schools, 113.

CHAP. V.

DRESS, MEALS, SOCIAL INTERCOURSE.

SECT. 1. OF DRESS, - - - - 115

Cloth. Colours, 115. Camel's-hair, 116. Sackcloth. The Tunick, 117. The Upper Garment, 118. The Girdle, 119. Sacred Garments, 121. Sandals and Shoes, 121. The Mitre. The Veil, 123. Hair, 125. The Beard, 125. Ornaments, 126. Wardrobes, 128

SECT. 2. MEALS AND ENTERTAINMENTS, - 130

Preparation of Food, 130. Time of Meals, 130. Washings. Thanksgiving, 132. Mode of eating. Social Feasts, 133. Spiritual food, 134.

SECT. 3. OF SOCIAL INTERCOURSE, - - 137

General remarks, 137. Style of Manners in the East, 138. Salutations, 140. Visits, 141. Formality, 142. Conversation, 143.

CHAP. VI.

DOMESTIC CUSTOMS AND HABITS.

SECT. 1. OF THE MARRIAGE RELATION, - 145

Early marriages, 145. Contract, 145. An espoused Wife. Wedding Customs, 146. The Marriage Supper, 148. Confirmation of Marriage, 150. Spiritual Marriage, 151. Marriage Parables, 151. Polygamy, 155. Divorce, 156.

**SECT. 2. OF THE RELATION BETWEEN PARENTS AND CHILDREN,** - - - - - 158

Desire of Children, 158. Duty of marrying a childless Brother's widow, 158. Ceremonies relating to Children. Names, 159. Parental Authority, 160. The Birthright, 161. Adoption, 162.

**SECT. 3. OF SLAVES,** - - - - - 163

Character of slavery among the Jews, 163. The Steward, 164. Slavery among other nations. Branding, 165.

**CHAP. VII.**

**DISEASES AND FUNERAL CUSTOMS.**

**SECT. 1. OF DISEASES,** - - - - - 166

Origin of Sickness, 166. Supernatural Diseases, 167. Demoniacal Possessions, 168. Exorcism, 170. The stroke of Heaven under the form of natural fatal Diseases, 170. Some Diseases the channels of God's anger more especially than others. Pestilence or Plague, 172. Leprosy, 173. Sin the leprosy of the soul, 176. Anointing the sick with oil, 177.

**SECT. 2. CUSTOMS THAT ATTENDED DEATH AND BURIAL,** - - - - - 178

Expressions of grief, 178. Embalming, 180. Burial, 181. Sepulchres, 182. Sheol or Hades, 185.

**CHAP. VIII.**

**MISCELLANEOUS MATTER.**

**SECT. 1. OF WRITING,** - - - - - 190

Its Origin, 190. Ancient materials for writing, 191. Books. Letters, 192.

**SECT. 2. OF MUSIC AND DANCING,** - - - - - 194

Origin and design of Music, 194. Harp. Psaltery. Organ.

Pipe. Horn. Trumpet. Cymbal. Tabret, 194. Sacred Music, 197. Dancing, 197.

**SECT. 3. OF GAMES AND THEATRES, - - 198**

Public Shows. Games of Heathen, not Jewish, custom, 198. Grecian Games, 199. Object of public Games, 202. Allusions to the Grecian Games in the New Testament, 202. Theatres. Gladiator Shows, 204. Fights with Wild Beasts, 205.

**SECT. 4. MODES OF DIVIDING AND RECKONING TIME, 206**

Days. Hours, 206. Watches, 208. The Week, 209. Months, 210. The Year, 212. Way of Counting, 214.

**CHAP. IX.**

**POLITICAL INSTITUTIONS.**

**SECT. 1. PATRIARCHAL GOVERNMENT, - - 215**

Its Nature, 215. Origin. History, 215.

**SECT. 2. ANCIENT ISRAELITISH GOVERNMENT, - 219**

Its Author. Object, 219. Nature, 220. God its King, 221. Idolatry, 224. Destruction of the Canaanites. Measures to prevent intercourse with Idolaters, 225. Division of the Land, 226. Inheritance, 226. Governments and orders of the individual Tribes, 228. Genealogical Tables, 230. Judges, 231. Tribe of Levi, 232. Kings, 232.

**SECT. 3. JEWISH GOVERNMENT AFTER THE CAPTIVITY, - - - 234**

Under the Persians, Greeks, and Romans, 235. Centurions, 237. Publicans. Judges, 238. Sanhedrim, 239. Inferior Court, 240. Insurrections, 242. Expectations of the Messiah, 243.

**SECT. 4. OF KINGS, - - - 245**

Robe. Diadem. Throne. Sceptre, 245. Royal Palace and Table. Approach to the King, 246. Journeys attended



with a splendid retinue, 248. Royal name. Counselors. Prophets. Recorder. Scribe. High Priest. Governor of the Palace, 249. King's Companion. Life-guard. Runners. Account of Archelaus, 250.

**SECT. 5. OF PUNISHMENTS,** - - - 251

**Trials.** Trial of our Lord. Design of Punishments, 251. Sin and Trespass Offerings. Fines, 251. Scourging, 253. Confinement, 254. Retaliation, 255. Excommunication. The Blood-avenger, 255. Stoning, 258. Crucifixion, 259.

**SECT. 6. OF MILITARY AFFAIRS,** - - - 267

How armies were raised, 267. David's army, 268. Roman army in Judea, 269. War-chariots. Elephants, 270.—**DEFENSIVE WEAPONS:** Helmet. Breastplate. Greaves. Girdle. Shield, 272.—**OFFENSIVE WEAPONS:** Sword, 273. Spear. Javelin. Bow and Arrow. Sling. Engines on the walls, 274. Battering Ram. Manner of fighting, 275. Effects of victory, 275. Israelites more humane than other people, 277.

# BIBLICAL ANTIQUITIES.

---

## CHAPTER I.

### GEOGRAPHY AND CLIMATE.

---

#### SECTION I.

#### NAMES AND DIVISIONS OF THE LAND.

THE country in which the Jews anciently lived, has been distinguished by different names. It is called, in Scripture, the *Land of Canaan*, because it was first settled by Canaan, the youngest son of Ham, and because his descendants, the *Canaanites*, dwelt in it, till the "measure of their iniquity was full," and God destroyed them, to make room for his own people. It is styled the *Land of promise*, on account of the promise made to Abraham, that it should be given to his seed for an inheritance, when he himself sojourned there as a stranger in a strange land. From the names of the nation to whom it was given, it is called, the *Land of the Hebrews*; the *Land of Israel*; and the *Land of Judah*. Because it was chosen by God as the country in which his true worship should be preserved, and was long honoured with his peculiar presence and care, it is often named, the *Holy Land*; and once by Hosea, the *Lord's Land*. It is also called *Palæstine*: this name is very old; (Ex. 15:14;) it is the same as *Philistia*, meaning, properly, the *Land of the Philistines*; and then used in a larger sense, for the whole country of Canaan, because the Philistines were so important a people among the nations by whom it was first settled. This last is the most convenient name, and is now become the most common, in speaking of the *whole* country which the

ancient Jews inhabited. It will, therefore, be the one most generally used for that purpose, in the present work.

For many years, the whole land, from the mountains of Lebanon in the north, to the borders of Edom in the south, and from the great Mediterranean sea on the west, to the mountains of Gilead eastward, remained united under one government. Each of the twelve tribes had its particular portion assigned by lot, in which it dwelt separate from the others; but all together made one people and one nation. On the east side of Jordan, Reuben, Gad, and half of the tribe of Manasseh, had their inheritance: all the others were settled west of that river. But immediately after the death of Solomon, this beautiful union was broken asunder. Two kingdoms occupied the land, instead of one. The *Kingdom of Judah* lay to the south, taking in the tribes of Judah and Benjamin. The other ten tribes revolted from the house of David, and formed all the country north of Benjamin, together with that which lay east of Jordan, into a new government. This was called the *Kingdom of Israel*; frequently, by the prophets, *Ephraim*, because that was the principal tribe, and the one in which the capital city of the kingdom stood; and sometimes, from the name of its capital, the whole kingdom was called *Samaria*.

In the time of our Saviour, the land of Palestine was divided into several provinces, under the Roman government. On the west side of Jordan, the northern part, as far down as the lower end of the lake of Gennesareth, was called *Galilee*. Part of this was named *Galilee of the Gentiles*, because it bordered on the land of the heathen; and also *Upper Galilee*, because it lay farthest north and abounded in mountains. The southern part of it was called *Lower Galilee*. It took in all the country directly west of the Gennesareth lake, and was, in general, a rich and fruitful plain. This particular district enjoyed, more than any other, the presence of Jesus Christ, while he was on earth. Hence, he was called the *Galilean*, and his disciples are styled *Men of Galilee*. (Acts 1:11.)

South of Galilee lay *Samaria*, so called from the city of that name. It embraced the lower part of what had once been the Kingdom of Israel, or the ten tribes. The origin of the name and of the city to which it was first given, is related, 1st Kings 16:24. The Samaritans were a mixed race, settled in the country after the captivity of the ten tribes. See the history of their rise, in the 17th chapter of 2d Kings.

South of Samaria, was the country of *Judea*. Sometimes, this name seems to have been used for the whole land of Palestine, in the time of Christ; but more commonly and properly, only for that part which, before the captivity, had been the Kingdom of Judah, including all the country south of Samaria. From this account of the situation of each province, it appears, that any person, going directly from Galilee to Judea, *must needs go through Samaria*; (John 4:4;) because it lay just between the two. That part of Judea which lay farthest south, was inhabited principally by descendants of the ancient Edomites. They had settled themselves there while the Jews were in captivity at Babylon, having been driven from their own country, which lay just below, by the violence of war, and finding none to hinder them from taking possession of the land. When the Jews returned, they were, for a long time, too weak to recover their territory out of their hands: the Edomites, or Idumeans, as they were then called, still continued to dwell in the southern border. At length, however, a little more than a hundred years before the coming of Christ, John Hyrcanus, the great Jewish prince, conquered them completely, and compelled them either to leave the country or to embrace the religion of the Jews. They chose to change their religion rather than their place, and, accordingly, from that time, became a part of the Jewish nation. Still, that part of the country in which they lived continued to be called *Idumea*, and the people *Idumeans*, long after. (Mark 3:8.)

The country *beyond Jordan* was broken up into seven or eight different provinces. As, however, these divisions seem to have been not very clearly defined, and more than once altered, it is not easy to describe exactly

their situation: nor is it necessary, since only a part of them are so much as named in the New Testament, and these scarcely more than mentioned. It is enough to know that *Decapolis* was a tract of country lying east of the lake of Gennesareth, and stretching somewhat above it, also, towards the north: that *Iturea* and *Trachonitis*, of which Philip was Tetrarch, (Luke 3:1,) took in the country still farther north, though the lower part of Iturea was probably the same as the upper part of what was called the region of Decapolis; and that *Abilene*, mentioned in the same passage, was the most northern district of all, lying in a valley formed by the mountains of Lebanon, not far westward from Damascus.



## SECTION II.

## FACE OF THE COUNTRY.

PALESTINE is a mountainous country. Two great ranges seem to run through the whole length of the land; one on the east and the other on the west side of Jordan; not in one regular, unbroken chain, but frequently interrupted by vallies, and shooting off in irregular heights, sometimes to one side and sometimes to the other, so as occasionally to leave a considerable plain through the middle of the country. Hence, the same range is called by different names, in different regions. The *Mountains of Gilead* formed the eastern range. The southern part of these mountains was called *Abarim*. From the high summit of one of these, called *Nebo*, Moses surveyed the whole land of Canaan, before he died. The northern part of the same range was named *Bashan*; it was much celebrated for its stately oaks and excellent pastures, where numerous herds of the finest cattle were fed. Hence, there is often allusion made in the Bible to the *oaks of Bashan*, and the strong *bulls of Bashan*. (Psalm 68:15, Isa. 2:13, &c.) This range joins the *Mountains of Lebanon*, on the north, in that part which was an-

ciently called *Hermon*. Lebanon abounded in lofty cedars, in choice fir trees, and refreshing springs of water. Its highest summits are covered with continual snow. Stretching down toward the south, the western range spreads itself, in numerous ridges, all over Galilee of the Gentiles. In lower Galilee, its principal appearance was confined to the western border, near the Great Sea, leaving a great part of the country level, with only here and there a separate height rising on the prospect, such as Mount *Tabor*, where our Saviour is supposed to have been transfigured, or the Mount of *Gilboa*, where Saul was defeated and slain. Several of these heights were frequented by our Saviour: he was accustomed to *go out into a mountain to pray*, and sometimes continued there *all night, in prayer to God*; (Luke 6:12;) and on one of them, he preached the remarkable sermon recorded by Matthew in his gospel. (Chaps. 5, 6, 7.) The most considerable mountain in this region is *Carmel*, situated on the shore of the Mediterranean sea. It was exceedingly fruitful, as is intimated by its name, which means, *a vineyard of God*. On the top of this mountain, Elijah the prophet prayed for rain, in the days of Ahab, while his servant went seven times to look for the cloud, till at last it rose like a man's hand over the western sea. (1st Kings 18:42—44.) Farther down toward the south, the same general range was called the *Mountains of Israel*, and the *Mountains of Ephraim*. Among these were Mount Ebal and Mount Gerizim, separated from each other by a small valley, in which stood the ancient city of Sechem, called, in the New Testament, Sychar. The *Mountains of Judah* were the continuance of the range, as it passes southward, through the territory of that tribe, to the ancient heritage of Edom. These mountainous tracts abound with caverns, which are sometimes found of great size. In times of danger from enemies, it was anciently common to seek refuge and shelter in such natural hiding places. To *enter into the holes of the rocks and into the caves of the earth*, was, therefore, an expression that represented a season of distress and dismay. (Is. 2:19.) The great caves of Judah afforded no small protection

to David, in the time of his cruel persecution by Saul. Robbers, also, were accustomed to conceal themselves in the same sort of retreats; and to this day, the large caverns of Palestine are not unfrequently made, in this way, as they were in the days of our Saviour, *dens of thieves*.

As so great a proportion of the land is covered with mountains and hills, a tract of level country of any extent was regarded with more notice than in countries like our own: hence, every such plain had its distinguishing name. The most noted among them was the *Plain of Jezreel*, or, as it is sometimes called, the *Great Plain*. It reached entirely across the country, from Mount Carmel and the sea to the bottom of lake Gennesareth, about ten miles. It has been the scene of several great battles: there Barak discomfited the mighty army of Sisera, so that *there was not a man left*; (Judges 4:16;) and there, also, king Josiah fell, when he went out and fought in disguise with Necho, king of Egypt. (2d Kings 23:9.) Another plain lay along the Mediterranean sea, from Mount Carmel to the southern border of Judah. The upper part of this was called *Sharon*, a name that belonged also to two other places. There was also the *Region round about Jordan*. (Matt. 3:5.) This was a tract of level country, on the sides of that river, from the lake of Gennesareth to the Dead sea, about twelve miles broad.

*Wildernesses* and *Deserts* are frequently mentioned in the Scriptures; but we must not suppose that these always mean desolate regions without inhabitants. The Jews gave the name of desert, or wilderness, to any tract of country that was not cultivated. There were accordingly two kinds of deserts. First, such as we are accustomed to understand by that name in our own age; plains of barren sand, where scarce a fountain of water can be found, and only the most scanty herbage can grow. Such as these are not found in Palestine itself, but, in the neighbouring country of Arabia, have always been well known. The other kind of deserts were mountainous tracts of country, thinly inhabited, and chiefly used for the pasturing of cattle; less fruitful

than other parts of the land, but not without considerable growth of different wild productions, with sufficient supply of water. Such were the *wildernesses* of Judah, mentioned in the history of David, and the *Wilderness of Judea*, in which John began to preach, (Matt. 3:1,) as well as the *deserts* in which he lived *till the day of his showing unto Israel*. (Luke 1:80.) One of the most dreary and barren of these deserts lay between the Mount of Olives and the Plains of Jericho, and became a favourite lurking place for thieves or robbers, where they fell upon travellers on the road between Jerusalem and Jericho. (Luke 8:30.) So many robberies were committed there, that it was called the *Bloody Way*. Into some part of this wild region, probably, our Saviour was led by the Spirit, *to be tempted of the Devil*, after his baptism. (Matt. 4:1.)

There is only one river in Palestine that deserves the name; this is the Jordan. The other streams that are sometimes called rivers, become important only when they are swelled with floods of rain or melting snow and ice from the mountains. Then they dash and roll along with a great deal of noise and force; but when the drought of summer comes, they sink down into mere brooks, and often are dried up altogether. Hence, Job, because his friends had disappointed his expectation, and brought him only reproach instead of comfort, compares them to such streams: "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside: they go to nothing and perish." (Job 6:15—18.)

The *Jordan* runs from Mount Lebanon to the Dead sea, passing through the lake of Gennesareth in its way. In the spring, when the snows of Lebanon melt, it rises above its common banks: from this circumstance, it has two channels; one far wider than the other, with banks of its own, to hold the water in the time of this flood. It was in the spring, the harvest time of Palestine, during this swelling of the river, that the Israelites, in



the time of Joshua, passed over, at the command of God, into the land of Canaan; when *the waters above stood and rose up upon an heap very far*, till the whole nation had gone over the dry channel. (Josh. 3:15,16.) The space between the outer and inner bank, on each side, which, except in the spring, remains dry, is grown over with thick bushes and reeds, where wild beasts find a safe hiding place, until the yearly rise of the river compels them to fly: whence the expression, *to come up as a lion from the swellings of Jordan*. (Jer. 49:19)

The *lake of Gennesareth*, through which the Jordan flows, (called, also, the *Sea of Galilee*, because it lay just east of that country, and the *Sea of Tiberias*, from a city of that name which stood on its shore,) is filled with clear, pure water, excellent to drink, and abounds with different kinds of fish. On account of these advantages, it was a common saying among the Jews, that *God loved that sea more than all other seas in the world*. It has its bed in a valley surrounded by lofty and steep hills. Here, the disciples of our Lord pursued their business of fishing: over its beautiful bosom the Redeemer himself often sailed: when its waves were tost with the tempest, they heard his voice and were still: and when he willed to walk upon its waters, they bore him up like solid ground.

The *Dead Sea*, called, also, the *Sea of the Plain*, and the *Salt Sea* into which the Jordan empties all its waters, is spread over the ruins of four ancient cities, destroyed for their wickedness, by a miracle from God. (Gen. 19:24,25.) It too like the lake just mentioned is surrounded with high hills, except on the corner toward Jerusalem, where it is bounded by a barren, scorched plain. Its waters are more salt than those of the ocean, bitter and nauseous; and the land around it is so filled with salt, that it will not produce plants. The whole appearance of the place is dismal, as if the wrath of the Almighty were hung upon it still.

The land of Palestine is highly praised, in the Scriptures, for its natural advantages. It is described as a "good land and a large, a land flowing with milk and honey." (Ex. 3:8.) "A land of brooks of water, of

fountains, and depths, that spring out of the vallies and hills ; a land of wheat, and barley, and vines, and fig trees, and pomegranates ; a land of oil olive and honey ;" a land wherein the people should eat bread without scarceness, and lack nothing ; whose stones were iron, and out of whose hills they might dig brass. (Deut. 8:7—9.) No country in the east could boast such a variety of blessings. Egypt alone could compare with it in fruitfulness of soil ; but, then, Egypt was never cheered with showers of rain : it was watered only by the yearly overflowing of the river Nile. Egypt, too, was not adorned with mountains and hills ; and, of course, could not abound in the same variety of productions. Nothing like the *glory of Lebanon*, or the *excellency of Carmel*, the *cold flowing waters of the rock*, or the *springs of the vallies*, was found in all its extent. Hence, Moses tells the Israelites, that Egypt, with all its advantages, was by no means equal to the land which they were going to inherit. "The land whither thou goest in to possess it, is not as the land of Egypt from which ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs ; but the land whither ye go to possess it, is a *land of hills and vallies, and drinketh water of the rain of heaven.*" (Deut. 11:10.)



## SECTION III.

## CLIMATE.

THE weather in Palestine, as in our own country, varies in different places and at different times. The year seems to have been divided, at a very early period, into six SEASONS, each consisting of two months. We find them all mentioned in God's promise to Noah, after the flood : "While the earth remaineth, *Seed time*, and *Harvest*, and *Cold*, and *Heat*, and *Summer*, and *Winter*, shall not cease."

(Gen. 8:22.) These same divisions are found among the Arabs to this day.

HARVEST began some time in the first part of our April, and so ended in the first part of June. During this season, the weather is generally very pleasant: towards the close of it, however, it begins to grow uncomfortable through heat. SUMMER, or the time of fruits, followed the season of harvest, and lasted the next two months. During this time, the heat in that country becomes more and more severe; so that the inhabitants choose to sleep under the open sky, on the roofs of their houses. The HOT SEASON came next, beginning in the first half of October: the early part of this period is excessively warm; but toward the end of it, the weather gradually grows less oppressive.

From the middle of April to the middle of September, it neither rains nor thunders: hence, in the time of Samuel it was considered a miracle, when, in answer to his prayer, it thundered and rained in the time of harvest. (1st Sam. 12: 17.) And hence, the ancient proverb, "As snow in summer, and as *rain in harvest*, so honour is not seemly for a fool." (Prov. 12:1.) Sometimes, in the beginning of harvest, a cloud is seen in the morning, but as the sun rises, it vanishes away. (Hos. 6: 4.) Afterward, during May, June, July, and August, not a solitary cloud appears, and the earth receives no moisture but from the dews of the night. These dews fall far more plentifully there, than any in our part of the world; so that those who are exposed to them become wet to the skin. In Solomon's Song, the Bridegroom says, my head is filled with dew, and my locks, with the drops of the night." Because they are so heavy and so important, they are often mentioned in the Scriptures among the rich blessings of the country, and the *dew* is every where used as a symbol of the divine goodness. In the morning, however, it is speedily dried up, according to the beautiful allusion of Hosea, (6: 4.) "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a *morning cloud*, and as *the early dew* it goeth away." The stronger plants, by nourishment received each night from these gentle showers, are enabled to withstand the heat of the day; but all the

smaller herbs, unless they grow by some rivulet of water, wither and die. The country is covered with dreariness; the fountains and brooks are in a great measure dried; and the ground becomes so hard, that it often splits open with large clefts. The heat is rendered still more distressing, if the east wind happens to blow for a few days; this is dry and withering, and proves very injurious to the vines and the crops of the field. Hence, it is used as an emblem of great calamity: "Though he be fruitful among his brethren, an *east wind* shall come, the *wind of the Lord* shall come up from the wilderness, and his *spring* shall become dry, and his *fountain* shall be dried up." (Hos. 13: 15.)

After the hot season, came SEED TIME; it lasted from the first part of October to the first part of December. During this season, the weather is various—often misty, cloudy, and rainy. The air, at the commencement of this period, is still very warm; as it advances, it becomes continually cooler, till toward the end of it, the snow begins to fall upon the mountains. WINTER was made up of the two following months. In this season, snow frequently falls, but seldom lies a whole day, except on the mountains; thin ice also is formed, which melts as soon as the sun rises to any height; the north winds are chill; thunder, lightning, and hail, are frequent, with heavy showers of rain; the roads become difficult to travel, especially among the mountains: whence our Lord told his disciples to pray that their *flight might not be in the winter*. (Matt. 24: 24.) The brooks are filled, and streams that were scarcely noticed before, swell into the likeness of rivers, rushing in every direction through the land. The remainder of the year, from the first half of February to the first half of April, was called the COLD SEASON, because, in the beginning of it, the weather is still cold, though it soon grows warm, and, in some places, quite hot. During this time, the rains still continue, with frequent thunder, lightning, and hail. From the commencement of it, the earth begins to put forth the appearance of spring; the trees are soon covered with leaves, and the fields with flourishing grain, or flowers of every different hue.

From seed time to harvest, Palestine is watered with numerous showers of rain. According to the accounts of travellers, a rain of two or three days falls in the early part of October. By this, the ground is prepared for ploughing and sowing; being before so hard, that it could not receive cultivation, and so dry, that seed cast upon it could not possibly grow. A season of clear weather, of about twenty days, follows, which the farmer improves, if he is wise, as his most favourable seed time. When this is over, the rains return with plentiful fall. These first heavy showers, with which the rainy season commenced after the long drought of summer, were called the *former* or *early rains*. In like manner, the rain that fell just before harvest, in the spring, was called the *latter rain* because with it the rainy season ended: it comes about the beginning of April, and was considered necessary, to bring the crops forward to their full perfection. *The early and the latter rain* are mentioned, in Scripture, as the rich blessing of God; since, when these were rendered sure, the period between them being always abundant with showers, the crop of the husbandman could hardly fail to be good. The quantity of rain that falls between seed time and harvest is very great. Sometimes it descends in torrents, rushing down the hills, and sweeping away even houses and cattle that may fall in the way. To these violent rains our Saviour refers, beautifully and impressively, at the close of his sermon on the mount: "The rains descended, and the floods came, and the winds blew, and beat upon that house, &c." (Matt. 7: 25, 27.)

Through the winter, the weather is extremely various, as it is felt at different times and in different places. On the higher mountains, it is exceedingly cold, while, at the same time, it is found not unfrequently, in the plains, quite warm. Some of the people pass the whole year without fire, though it is considered agreeable, and for more delicate persons, necessary, from December to March. The nights are often severely cold, even after the warmest days. *In the day*, says Jacob, *the drought consumed me, and the frost by night*. (Genesis

31: 40.) The snow falls in large flakes, equal in size to a walnut, and has more resemblance to locks of wool than it has in our country. *He giveth snow like wool.* (Ps. 147: 17.)

When the sky was red in the evening, it was considered a sign of fair weather on the next day; but if it happened to be so in the morning, it led them to expect rain, as appears from the words of our Saviour, (Matt. 16: 2, 3.) "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering." A cloud rising from the west also gave warning of rain: "he said to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is." (Luke 12: 54.)

**WINDS.** The east wind was the most injurious. In the summer, as has been said, it was dry and hot; withering, as it passed along, the herbage of the field: (Ps. 103: 15, 16.) In the winter, it was cold and still without moisture, and left a sickly blight upon the grain wherever its influence fell. It was also particularly dangerous at sea: "Thou breakest the ships of Tarshish with an east wind." (Ps. 48: 7.) Every wind coming from any direction between east and north, or east and south, was called an east wind. Such was that tempestuous wind, called Euroclydon, that caused the wreck of the vessel in which Paul was sailing to Rome. (Acts 27: 14.) They are still common in that sea, and dreaded by the sailors. The west wind, coming from the sea, generally brought rain. That which came from the north is described by Solomon as *driving away rain.* (Prov. 25: 23.) And Job tells us that *cold and fair weather are from the north;* (37: 9, 22;) while the whirlwind more frequently rose from the south; and the winds from that quarter ordinarily brought heat; though sometimes the southern breezes appear to have been considered agreeable.

**THE SAMOOM.** There is a wind that blows at times in some countries of the East, of the most terrible character. It comes in a stream from over the burning sands of the desert, bearing poison and death with its

course. Its approach is signified by the appearance of distant clouds slightly tinged with red; the sky loses its serenity, and becomes gloomy and alarming. As the current draws nearer, it presents to the eye a hazy aspect, resembling a sheet of smoke, colored with purple, such as is seen in the rainbow. Happily, its path is never broad, generally measuring less than a hundred feet, and its rapid flight soon carries it over the country, not allowing it to be felt at any one point more than eight or ten minutes. At the same time, it always keeps about two feet above the surface of the ground. Persons, therefore, who see it coming, may save their lives, by throwing themselves instantly flat upon the earth, with their faces downward, and breathing as little as possible till it is past. This is the way commonly practised to avoid its deadly touch. A man would be equally secure if he could place himself about fifteen feet *above* the ground, as the current of the wind is generally not more than twelve feet high. Camels and other animals are instinctively taught, when they perceive its approach, to thrust their heads down and bury their nostrils in the earth. Men, however, are often destroyed by its blast. It comes with such amazing rapidity, that it overtakes them on their feet before they are aware, and thus they receive its fatal, suffocating vapour into their lungs. They fall down directly, and lie without motion or life. If one of their limbs is shaken, to arouse them, it falls off; and very soon, the whole body turns black, with mortification spread throughout. It is especially dangerous when it comes in the night. Thousands, it is said, have, in more than one instance, perished in a single night, from its desolating breath. This wind is called, by the Arabs, *Samoom*, and, by the Turks, *Samyel*. It is supposed by some, that the prophet intended the same, when he compared the coming judgments of God to a *dry wind of the high places in the wilderness*. (Jer. 4: 11.)

## CHAPTER II.

### NATURAL HISTORY.

---

#### SECTION I.

#### OF VEGETABLE PRODUCTIONS.

MOSES describes the land of Palestine, as a *land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive and honey*; and the Scriptures abound with allusions to different kinds of trees and plants. Solomon, we are told, left a book on this subject: "He spake of trees from the cedar of Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." (1st Kings 4:33.) If we had this book, we should, no doubt, know all about the different productions of the country in his time; but as it has been long since lost, we must rest satisfied with such general knowledge as can be gathered from the occasional notices found in the Bible, compared with the observations of travellers who have visited the east in modern times.

#### WILD TREES.

The *Cedar*, to which such frequent allusion is made in Scripture, is a ~~most~~ stately tree. Its roots spread far around below; it rises to a lofty height; its branches reach a great distance out on every side, forming a large and delightful shade, and remaining covered with green leaves from one end of the year to the other. Its trunk often becomes exceedingly large, sometimes measuring twelve yards around; the wood is of a beautiful brownish colour, with a pleasant smell; being somewhat bitter, it is not touched by worms, so that it has been known to last in a building two thousand years. The principal growth of cedars was





CEDAR-TREE.

anciently on Mount Lebanon: most of them, however, have since been cut down, so that now only a few can be found, growing amid the snows in the highest part of the mountain. Kings, great men, and proud men, are compared to cedars, on account of their *strength* or their *loftiness*; so also the righteous, on the other hand, in allusion to their *usefulness* and *beauty*. (Ps. 92: 12.)

*Oaks* abounded anciently in different parts of Palestine. Those which grew on Bashan were considered peculiarly fine. The broad and refreshing shade which they supplied, was particularly grateful in that warm climate. It was common, in early times, to choose such a shade as the most pleasant place for setting up a tent. Under the shadow of the oak, also, idols were often erected by the corrupt, where they resorted from time to time, to engage in their abominable worship; and sometimes whole groves of this venerable tree were thus turned into retreats of impiety and shame, on account of the agreeable and secret shelter which they afforded.

Under the name of oak, in our translation of the Bible, is included, (besides the common tree so called,) the *Terebinth* or *Turpentine* tree which belongs to the east. This is a large evergreen tree, with wide-spreading branches and numerous leaves. If allowed to stand, it is said that it will live a thousand years; and when it dies, its place is soon supplied by a new trunk, rising on the same spot, to equal size, and flourishing to an equal age. It was on account of this lasting character, and because of the single and separate manner in which they often grew, that these trees were sometimes used to designate particular places; and an aged *Terebinth* was spoken of with something of the same sort of distinction as that with which we make mention of a castle or a city. Thus we read of the oak by Sechem, the oak in Ophrah, the oak in Jabesh, &c. as being perfectly well known to every body that had ever been in those places. Several such trees grew in the region of Hebron, where Abraham dwelt a considerable time. Mamre, the brother of Aner and Eschol, was a personage of chief importance in that district, to whom it especially belonged. Hence, it was called, according to the usage just noticed,

the *Oaks*, or *Terebinths* of *Mamre*; for this seems to be what we are to understand by the *Plains of Mamre*, where the ancient patriarch pitched his tent. Under the shade of one of these long-living trees, his simple dwelling stood; and it is said, that the very same tree continued standing till after the time of our Saviour. There might have been one growing on the same spot.

The *Fir-tree* grows to a great height, and continues, like the cedar and the terebinth, green all the year. It was anciently used for building and for making furniture. It grew especially on Lebanon and Carmel. Several other kinds of trees grew wild on the mountains; such as the tall, straight *Cypress*, used at times for the making of dumb idols, because its wood refused to rot, and the stately *Pine*, well known in every quarter of the world. On lower grounds, along the mountain foot, or by the sides of the brook or river stream, or over the bosom of the fruitful plain, grew various trees and shrubs of humbler appearance. Among these were the *Linden* or *Teil-tree*, the *Alder*, the *Poplar*, the *Willow*, the *Laurel*, and the *Myrtle*. This last is a large shrub, sometimes growing to the size of a small tree, very common in the vallies of Palestine. It is perpetually covered with leaves of the most beautiful green, and in its season, produces a great abundance of rose-like flowers, which delight the eye, and breathe a most fragrant perfume on all the air around.

The *Shittim-wood*, so frequently mentioned in Scripture, does not appear to have grown in the land of Palestine. There is the best reason to believe that it was the wood of the black *Acacia*. This tree flourishes in some parts of Egypt, and abundantly through the deserts of Arabia. It is of the size of a large mulberry tree, with rough bark and spreading branches well supplied with thorns. The wood is hard, tough, and capable of receiving from the hands of the carpenter a very smooth and beautiful polish. It produces flowers of an excellent fragrance. Hence, Isaiah joins the *Shittah* tree with the myrtle, and others held in esteem for beauty or richness of smell. (Isa. 41:19.) It was particularly the wood of this tree, which was used in the

wilderness for making the tabernacle and its furniture. The wilderness of Arabia, in which the whole work was completed, furnishes no other tree at all suited for this use; while the acacia, or shittah, is so admirably fitted for it, by reason of its solid, beautiful, and lasting character, that a better could scarcely have been found, if it could have been possible to make choice out of all the trees in the world. The mountains of Sinai and Horeb might still, as in ancient times, afford an abundant supply of the same timber for such a building.

It is far more difficult to determine what was the *Gopher-wood*, of which the ark was made. Some have imagined that cedar is to be understood under that name; others, that it was the timber of pine; another class conceive that the solid and almost imperishable wood of the cypress is so called; while a still different interpretation supposes that the word Gopher was not intended to signify any particular tree at all, but merely expresses some circumstance in the manner of its use in that building, as *squared* timbers, *planed* wood, or *fitched* wood, as we know the ark was daubed with pitch, within and without. From this confusion of opinions, it appears that nothing satisfactory can be known on this subject.

In Arabia, also, as well as in India, grew the *Cinnamon* tree, and the *Cassia*, that resembles the cinnamon so much; each yields a valuable spice, bearing its name to the most distant countries. There, also, the precious *Frankincense* seems to have been procured. It is a dry gum, of a yellowish white colour, and a strong fragrant smell, with a warm and biting bitter taste, formed of the sap that flows from some tree which travellers have not yet been able to discover and describe. It takes fire easily, and burns with a bright and strong flame, sending upwards a heavy cloud of aromatic smoke. Every morning and evening, it was thus offered on the golden altar of the holy place, in the sanctuary, representing the prayers of saints, which rise as a most acceptable offering to God, when presented through the Great High Priest, Christ Jesus. (Ps. 141: 2, Mal. 1: 11.) It seems, however, to have signified *especially*, the merits of the

Redeemer himself, which rise like grateful perfume with the prayers of his people, and dispose God graciously to hear and answer, and without which, no prayer of sinful man could ever be regarded by the HOLY ONE. (Luke 1: 10, Rev. 8: 3, 4.) The *Myrrh*, repeatedly mentioned in Scripture, was another production of Arabia, procured, like the frankincense, from the trunk of some tree that flourishes in that spicy region. This precious gum has an extremely bitter taste, and a strong, though by no means disagreeable, smell. Among the ancients, it formed one article in the composition of the most costly ointments, and was used by delicate persons as a perfume, either by scenting their clothes with it, or by carrying it in little caskets in their bosoms. Wine mingled with myrrh, which Matthew calls *gall*, a word that means any thing exceedingly bitter,—was offered to our Saviour on the cross, to drink, because of its power to take away, in some measure, the sense of pain. Myrrh was much used for embalming the dead, and is mentioned as one of the articles brought by Nicodemus for this purpose, when he came to bury the body of Jesus.

#### CULTIVATED TREES.

Several trees were cultivated with care, on account of their *fruit*, and often became a source of no small profit to the husbandman. Of this class, was the *Olive*. It appears to have been cultivated very early; for we read of *oil* in the time of Jacob. (Gen. 27: 18.) This tree grows better in Palestine than in any other country of the east, where it is found. It flourishes with most advantage on land that is barren, mountainous, sandy, and dry. Such a soil it finds on the hills just over against Jerusalem on the east, where, accordingly, it has been so common, as to give name to the whole tract—the celebrated MOUNT OF OLIVES. The Olive is a handsome tree, with wide spreading branches, and leaves resembling those of the willow, which continue green all the year. Its trunk is somewhat knotty, with smooth bark, and wood of a yellowish colour. It flourishes about two hundred years. The fruit, when it becomes ripe, is black, and pleasant to the taste; nearly all of it is thrown into

the *oil-press*. The oil thus procured has always been highly esteemed. The Olive has been the emblem of *peace* among all nations; perhaps, because an olive-branch, brought by the dove to Noah in the ark, was the first sign which he received of peace restored between Heaven and earth, after the bursting forth of God's awful wrath in the waters of the flood. It was also the symbol of prosperity of every kind. The oil likewise became the emblem of gladness and joy, and more especially of the cheering grace of the Holy Spirit. There are, also, *Wild-olives* in that country, of no value in themselves, but capable of being grafted into others. (Rom. 11: 17—24.)

The *Fig-tree* delights also in dry and sandy soils. It grows, in the east, to a considerable size; not rising altogether straight in its trunk, but often reaching a goodly height, and dividing itself into a great number of branches, well furnished with broad leaves, so as to form a very agreeable shade. It was customary, among the Jews, to rest themselves under its friendly covering. (Mic. 4: 4.) Nathanael, it seems, was accustomed to find under the branches of such a tree, a retreat for solemn meditation and prayer. It was a retirement so completely concealed, probably in the midst of a thick cluster of other trees, that he was well persuaded no eye could see him there, except the all-exploring eye of God. (John 1: 48—50.) The fruit of the fig-tree makes its appearance before the leaves, growing from the trunk and large branches, and not from the smaller shoots, as the fruit of other trees usually does. There are three kinds, ripening at different seasons of the year. 1. The *First-ripe Fig*, which appears in the latter part of March, and becomes ripe toward the end of June; this is the best sort. (Hos. 9: 10, Jer. 24: 2.) The *Summer* or *Dry Fig*, which appears about the middle of June, and becomes ripe in August. 3. The *Winter Fig*, which appears in August, and does not ripen till about the end of November. All figs, when ripe, but especially the *first-ripe* sort, fall of themselves. (Nahum 3: 12.) It is common to dry them in the sun, and preserve them in masses; these are called *cakes of figs*. (1st Sam.



**SYCAMORE-TREE.**

**FIG LEAF AND FRUIT.**

25:18.) As fig-trees begin to sprout toward the end of March, they became a sign of the approach of summer: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matt. 24: 32.)

The *Sycamore-tree*, or *Sycamine*, as it is sometimes called, abounds especially in Egypt, but is also common in the low lands of Palestine. In size and figure, and in the appearance of its leaves, it bears much resemblance to the mulberry-tree. Its fruit grows in clusters on little sprigs like grape-stalks, which shoot out directly from the trunk: it resembles the fig; on which account, the tree is sometimes styled the *Egyptian fig-tree*. The body of the tree is very large, and it has numerous branches growing out from it, almost in a straight direction. On this account, it is particularly easy to be climbed. On one which stood by the road, Zaccheus climbed, to see the Lord. (Luke 19: 4.) It is always green. The wood, which is of a dark colour, will last a thousand years; on this account, it was much used in building. The fruit is so sweet as to be hurtful to the stomach, and therefore, is not eaten, except by the poorer class, who having nothing better. Amos, the prophet, was employed in gathering Sycamore fruit; a business that was pretty troublesome; for before it will get ripe, it must all be opened with the nail, or a piece of iron, to let out the milky juice; and this seems to have been his principal work. The tree yields fruit several times through the year, without regard to particular seasons.

The *Pomegranate* tree grows in almost all countries of the east. It does not rise high, and at a little distance from the ground shoots out into a multitude of branches, so as to appear like a large shrub. It bears large, handsome, reddish blossoms, shaped like bells. The fruit which these produce is very beautiful to the eye and pleasant to the taste. It is about the size of a large apple, perfectly round, encircled at the upper part with something resembling a crown, and covered with a rind which is thick and hard, but easily broken. The juice which it affords, is sometimes made into a kind of wine by itself, and sometimes mixed with other wine, to give



it more sharpness: mention is made of *the spiced wine of the juice of the pomegranate*. (Song 8: 2.) Artificial pomegranates, made to resemble the natural ones, were esteemed, among the Jews, a considerable ornament; they were hung round the hem of the high priest's robe, (Ex. 28: 33,) and on the net work which covered the tops of the two pillars, Jachin and Boaz, in the temple of Solomon, (1st Kings 7:18.)

*Orange* and *Lemon* trees are not common in Palestine; but they have been probably brought there from some more eastern country, in later times, as they are not mentioned in the Sacred Volume.

The *Apple-tree* is mentioned with peculiar praise: "As the apple tree among the trees of the wood, so is my beloved among the sons; I sat down under his shadow with great delight, and his fruit was sweet to my taste." (Song 2: 3.) but the tree which we are accustomed to call by this name, does not thrive well in the east, and bears only indifferent fruit; it is generally agreed, therefore, that the *apple-tree* of the Scripture is the same as the *Citron-tree*. This is a tree of noble appearance and great size, furnished with beautiful leaves through the whole year, and affording a most delightful shadow. The fruit is very sweet and pleasant, of the colour of gold, extremely fragrant, and proper to refresh such as are weary or faint. Words fitly spoken, Solomon tells us, are *like apples of gold* in pictures of silver. (Prov. 25: 11.)

- The *Palm-tree* is not now often found in Palestine: the reason is, because it needs careful and skilful cultivation, which the state of that country has for a long time prevented. It is still very common in other regions of the east, and, as it appears from the Bible, once abounded in Judea. On ancient coins of the Jews, also, the figure of the palm-tree, is found sometimes stamped, together with a sheaf of wheat and a cluster of grapes, as a symbol of their nation. It rises perfectly straight to a very great height, without any limbs, except near its top, which is crowned with continual green. It grows most commonly in valleys and plains: the finest groves of it, anciently, were found in the neighbourhood of

Jordan, especially in the plains of Jericho, which city was, on this account, sometimes called the *city of palm trees*. (Judg. 3: 13.) The palm-tree produces dates, which grow in large clusters, and become ripe in August, September, and October. These are pleasant to eat, and are often preserved a long time in solid masses, after the juice has been forced out with a press. The juice makes the *date wine*. The palm is considered, by eastern people, to be the most noble and excellent of all trees; hence, a beautiful person is compared to it, (Song 7: 7,) and also a religious, upright man. (Ps. 92: 12.) It seems to be intended, in that beautiful image of the first Psalm: "He shall be like a tree *planted by the rivers of water*, that bringeth forth his fruit in his season; *his leaf also shall not wither*." It was usual to scatter branches of palm in the way before kings, when they entered, on public occasions, into cities; it was, therefore, a mark of highest honour to the Saviour, when the people "took branches of palm-trees and went forth to meet him." (John 12: 13,) and strewed them before him, as he entered into Jerusalem. (Matt. 21: 8.) In the Grecian games, those who conquered were rewarded, frequently, with a branch of palm: to this there is allusion in the vision of St. John: "I beheld, and lo, a great multitude which no man could number—stood before the throne and the Lamb, clothed with white robes, and *palms in their hands*." (Rev. 7: 9.) This denotes victory over Satan and sin, crowned with the reward of eternal glory. The likeness of the palm-tree was often carved in ornamental work.

The *Balsam* or *Balm-tree*, also grew formerly in Palestine, though, for want of culture, it is not found there now. It is still raised in some parts of Arabia and Egypt. There are three kinds of it; two growing like shrubs, the other a regular tree. The *balm*, mentioned in the Bible as an article of commerce and a valuable medicine, is made either of the sap of the tree, or of the juice of its fruit. Gardens of balm were, at a very early period, cultivated in the neighbourhood of Jericho and Engedi, and also in Gilead: the balm of Gilead was particularly esteemed. (Gen. 37: 25, Jer. 8: 22.)

The *Almond-tree* is the first to blossom in the opening year. It is covered with its snow-white flowers in the latter part of January, and before the end of March, displays its ripe fruit. The rod of an almond-tree, seen by Jeremiah in vision, denoted, from this circumstance, the rapid approach of God's threatened judgments: "Thou hast well seen; for I will hasten my word to perform it." (Jer. 1: 12.)

The *Vine* deserves especial mention. It was, no doubt, cultivated before the flood, as Noah, immediately after coming out of the ark, *planted a vineyard and drank of the wine*. The soil of Palestine was of the best sort for raising it; and hence it became a principal object of attention to the Jewish husbandman. In particular, the mountains of Engedi and the valleys of Eshkol and Sorek, were celebrated for their grapes. These places were all in the territory which fell to the tribe of Judah. There seems to be allusion to this advantage, in the blessing pronounced upon that tribe, prophetically, by the dying Jacob: "Binding his foal to the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes. (Gen. 49: 11.) The clusters of grapes grow, in that country, at the present day, to the weight of twelve pounds; in ancient times, no doubt, they were often larger. One of these great clusters, from the vale of Eshkol, the spies brought to Moses, as a sample of the fruitfulness of the land, *bearing it between two, on a staff*, that its large grapes might not be bruised together. (Numb. 13: 24, 25.) Some vines, in growing, ran along the ground; others grew upright of themselves, without any support; while a third sort needed a pole or frame, to assist them in rising, and to bear up their weight. Vineyards were generally planted upon the sides of hills and mountains, toward the south. The Palestine grapes are mostly red or black; whence the common expression, *the blood of grapes*. The vine was sometimes employed to make sceptres for kings. *To sit under a man's own vine and fig-tree*, was a phrase, signifying a state of prosperity and peace. (Mic. 4: 4.) Our Lord compares himself to a

vine: "I am the true vine and my Father is the husbandman. I am the vine; ye are the branches." (John 15: 1, 5.) As the trunk, planted and dressed by the husbandman's care, affords life and nourishment to all its branches, and enables them to bring forth clusters of grapes; so is He the source of all spiritual life, and strength, and fruitfulness, to his people, appointed of God the Father, and sent forth into the world, that he might become such to every one that believeth on his name. The Jewish nation is also compared to a vine, and to a vineyard, to denote the kind care which it had received from God. (Ps. 80: 8, Is. 5: 1.)

The *Vine of Sodom* grows in the neighbourhood of Jericho, not far from the Dead Sea. It produces grapes of a poisonous kind, bitter as gall. Moses compares the rebellious Israelites to this plant: "Their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, and their clusters are bitter." (Deut. 32: 32.)

#### PLANTS.

Of *Plants* belonging to Palestine, there are mentioned in the Bible several of useful or agreeable character, and some of hurtful and unlovely sort. The *Lily* displays uncommon elegance in that country: "Solomon," we are told, "in all his glory, was not arrayed like one of these." (Matt. 6: 29.) Here, too, we may notice the *Rose*, though of a somewhat higher class. A great many kinds of it are found in the east; some of them very remarkable for the richness and beauty of their flowers, and the delightful fragrance which they send forth. The rose of Sharon was particularly fine, in ancient days. (Song 2: 1.) The *Mandrake* is a kind of melon, with pleasant smell and taste. The *Mustard plant* rises from the smallest seed into the likeness of a tree. (Matt. 13: 32.) It presents a remarkable growth among *herbs*, in our own country; but in that region rises and spreads its branches to a much greater extent. The *Spikenard* is a much esteemed plant: only an inferior kind of it, however, is found in the region where Palestine lies; the true Spikenard, or Nard, belongs to

India, in the more distant east. It grows in large tufts, rising upward like tall grass, and has a strong aromatic smell. An ointment of the most precious kind is made out of it, which anciently was exceedingly prized, and purchased with great expence in different countries. A box of it, containing a pound, was valued, in the time of our Saviour, at more than three hundred pence. So much Mary poured on his head, a short time before his death; *and the house was filled with the odour.* (John 12: 3.) The *Aloe* is a plant with broad prickly leaves, nearly two inches thick, which grows about two feet high. A very bitter gum is procured from it, used as a medicine, and anciently for the embalming of dead bodies. Nicodemus brought a hundred pounds of myrrh and aloes, to embalm the body of the Redeemer. (John 19: 39.) Besides this herb, however, which is found in eastern countries generally, there is a small tree, with beautiful flowers and most fragrant wood, that grows in India under the same name. The *Hyssop* is a small herb, growing on mountainous lands, with bushy stalks about a foot and a half high. The leaves of it have an aromatic smell, and a warm bitter taste. It is found abundantly on the hills near Jerusalem. *Cucumbers* and various kinds of *Melons* were cultivated among the Jews. Egypt, however, produces the finest melons. The *Water-melon*, especially, is raised with great advantage, on the banks of the Nile, and furnishes a most agreeable refreshment in the warm climate of that country. Many poor people live on them almost entirely, while they last. The Israelites remembered them, in the wilderness, with longing desire, as well as the *Leeks* and the *Onions*. (Numb. 11: 5.) Onions in Egypt are better than they are any where else in the world, being sweet and pleasant to the taste, without the hardness which commonly makes them unfit to be eaten. The *Thistle* and the *Nettle*, besides several kinds of thorns and brambles, were common in the fields of the Jewish farmer. He was also troubled with the *Tare*. This tare seems to have been the same weed that is now called *Darnel*, still known in that country, as well as in many others. It often gets among wheat and other grain, after

the manner of cockle and other such hurtful plants. The bread, made of grain in which much of its seed is found, is very unwholesome; it creates dizziness, drowsiness, and head-ache. It is all-important, therefore, to separate it from the crop. This, however, cannot well be done while it is growing in the field; because its roots are so connected with those of the wheat, that to pluck up the one would materially injure the other. (Matt. 13: 24—30.)

The different sorts of grain raised by the Jews, were, *Wheat*, which grows in almost every country; *Millet*, a coarse kind of grain, eaten by the poorer people; *Spelt*, *Barley*, *Beans*, *Lentils*, *Fitches*, *Anise*, and *Cummin*. The two last were common small herbs: the Pharisees pretended to great religious scrupulosity, by carefully paying tithes of these and other little garden plants, such as *Mint* and *Rue*, while they neglected "the weightier matters of the law, judgment, mercy, and faith." (Matt. 23: 23, Luke 11: 42.) *Flax*, also, and *Cotton*, were cultivated. Cotton grows in large pods, either on trees of considerable size, or on shrubs that spring up from the seed, and last only one year. The word *Corn*, in Scripture, is used as a general name for all sorts of grain. Rye and oats do not grow in countries where the climate is so warm: their place is supplied by barley.

From this general survey of its different productions, we may learn how extremely fruitful Palestine must have been, in the days of its ancient prosperity and peace. Every variety of soil had its use; some valuable tree or plant growing better upon it, than upon any other; so that the poorest and the roughest grounds yielded, oftentimes, as much as the fairest and most rich. While the different kinds of grain flourished on the more level and fertile tracts, plantations of the serviceable olive covered the barren and sandy hills; the low watery soils of clay nourished groves of the tall and beautiful palm; the steepest mountain sides were hung with the rich dark clusters of the vine. By the hand of industry, the naked rocks, on such steep places, were covered with earth, and walls were builded to hinder it



WHEAT EARS.

from being swept away with the showers. So, from the bottom to the top, might sometimes be seen, rising one above another, plot after plot thus raised by labor and art, where the vine was reared by the husbandman's care, and rewarded his toil with its plentiful fruit. As every family had only a small piece of ground to till, every foot of it that could be improved was cultivated, and no pains were spared to turn it to its best account. Hence, the land had the appearance of a garden, and yielded support to a vast number of inhabitants. The country of Lower Galilee, especially, has been celebrated for its fruitfulness. According to the testimony of Josephus, the Jewish historian, who lived just after the time of Christ, that part of it which bordered on the lake of Gennesareth, where our Lord spent so much of his time, was especially remarkable for the great variety and plenty of its productions; every plant seemed to thrive in it; fruits that naturally grow in different climates, were raised with equal ease here; so that it seemed, says that writer, as if God had taken a peculiar delight in that region, and the seasons had rivalled each other in the richness of their gifts.

But when the traveller passes through Palestine now, his eye meets no such scenery of fruitfulness and beauty, over its mountains and plains. Large tracts of the country seem a barren waste; the rich covering of the field is gone, and the hills are stripped of the vine; a thinly scattered people live in comparative poverty and idleness, where once the many thousands of Israel and Judah found plentiful support. The country, for more than a thousand years, has been given up to be wasted by war and crushed by oppression. Its people have been driven away and trampled under foot, by cruel enemies. The whole land is now under the dominion of the Turks, who, instead of encouraging industry, leave it without protection and without profit. The farmer has no motive to plough and sow; his crops would grow up only to be plundered by wandering Arabs; and if he could secure any property, it would only expose him to danger from the avarice of some tyrant officer of the government, determined to seize it



all for himself. No wonder, then, that *the fruitful land has been turned into barrenness*. It has been done, however, *for the wickedness of them that dwell therein*, and is a wonderful fulfilment of the threatenings of God, delivered even as far back as the time of Moses, (Deut. 29: 22—28,) and repeated by the prophets that followed after.



## SECTION II.

## OF ANIMALS.

It would require a volume, to describe the different sorts of insects, reptiles, fishes, birds, and beasts, that are found in Palestine. Many of them are found, also, in our own country, and have been known to us all our lives; but many others are peculiar to the east. We can only notice a few which are frequently mentioned in the Bible.

## QUADRUPEDS.

**The Horse.** This useful animal is first mentioned in the history of Jacob and Joseph. It was, in their time, found in Egypt, and continued long after to be much used in that land. It seems to have lived at first, in its wild state, in some part of Africa, and in the northern regions of Asia. The Jews made no use of horses, before the time of Solomon; their country was too hilly for them to be of any service in war, and it was not usual then to use them as beasts of burden or labour, in times of peace. Much use of them seems, indeed, to be discouraged in the law of Moses, as it is expressly forbidden for any future king *to multiply horses*. (Deut. 17: 16.) Joshua also was commanded of God, when he took horses in war, to cut their hamstrings; and the same thing was long after done by David. This was the quickest way of rendering them useless for time to come, as it completely disabled them at once, and soon caused them to die. Solomon carried on a great trade

in horses; they were brought in great numbers, in his day, from Egypt. After his time, they were never uncommon in the country. The rider, in those times, had no saddle, but sat merely upon a piece of cloth.

**The Ox.** Cattle of the ox kind are smaller in eastern countries than with us, and have something of a lump on the back, just over the fore-feet. The finest kind were raised in the rich pastures of Bashan, where they became very fat and strong, and sometimes exceeding fierce. These animals were highly esteemed among the Jews for their usefulness, and seem to have held pretty much the same rank of importance with the farmer, that the horse has among us. Bulls and cows were both used to the yoke, and employed to draw the cart and the plough, and tread out the grain when it was gathered to the threshing floor. A particular law was made by God, that the ox should not be muzzled, or have his mouth bound, when he was engaged in this last employment. (Deut. 25:4, 1st Cor. 9:9, 1st Tim. 5:18.) Besides the *labour* of the animal, however, the cow was valued, as with us, for her milk, which was either drunk in its simple state, or made into cheese of various kinds. Horns are frequently used in the Bible, as the sign of strength and power: to have *the horn exalted*, denotes prosperity and triumph; (Ps. 89:17, 24;) to have it *cut off*, signifies the loss of power. "All the horns of the wicked," says David, "will I cut off; but the horns of the righteous shall be exalted." (Ps. 75:10.) To *lift up the horn*, is to act proudly. Christ is called a *horn of salvation*, because he is *mighty* to redeem to the uttermost all that come unto God by him. (Luke 1:69.)

**The Ass.** In the east, this animal has nothing of the mean character that belongs to it in our country. Asses, there, are not only fit for hard labour, but are, at the same time, active and beautiful in appearance. In early times, they made a large part of the property of the more wealthy: hence, they are always mentioned, in Scripture, in giving an account of the possessions of any of the ancient patriarchs. They were used to carry burdens of every kind, and made to draw in ploughing



THE ASS.



COMMON ASS

and hauling. Anciently, princes and great men always rode upon asses; and it seems to have been regarded as a mark of distinction, to be so mounted. As an evidence of the greatness and wealth of one of the Judges, Jair the Gileadite, it is said, "he had thirty sons, that rode upon thirty ass colts, and they had thirty cities;" (Judg. 10:4;) and of another, that he "had forty sons and thirty nephews, that rode on seventy ass colts." (Judg. 14:14.) Our Saviour, in fulfilment of a prophecy of Zechariah, (9:9,) entered Jerusalem riding upon an ass, amidst the acclamations of a multitude of people. This was the only instance, during his life, in which he assumed any regal pomp; and even this manifestation of himself as a king, was connected with circumstances of deep humiliation. (Matt. 21:5.) "*Behold thy king cometh unto thee: he is just and having salvation; lowly, and riding on an ass, and upon a colt; the foal of an ass.*" Moreover, as horses were especially used in times of war, and asses were of most service in days of peace, to ride upon an ass, represented a meek and peaceful character, and was, therefore, beautifully appropriate for the King of Salem—the Prince of Peace. The coronation entry of the kings of Israel, into Jerusalem was made upon asses.—Asses in the east are of a flaxen colour, with silvery white along the belly. In their wild state, they are sometimes altogether white; such were in the days of the Judges, highly esteemed. (Judg. 5:10.) Asses are still used in Egypt for riding: they are very handsome in that country.

*Wild asses* abound in the east. They are beautiful and very wild; easily taking alarm; and when they fly through the desert, outstripping every other animal in swiftness of foot. A description of this animal is found in Job. (39:5—8.) It has power to smell water at a great distance: this is referred to, in the description of a great drought. "The wild asses did stand in the high places; they snuffed up the wind like dragons." (Jer. 14:6.) Travellers who want to find water, are accustomed to follow them.

The *Mule* was known very early, and considerably

used for carrying burdens. As they are very sure-footed, kings and princes often rode upon them: thus David was carried on a mule kept for his own use, and all his sons rode upon animals of the same kind. Absalom sat on one, when he passed under the boughs of a great oak, and was caught by his head among the branches.

*The Camel.* There are two kinds of this animal; one large and strong, with two bunches on the back; the other smaller, and more rapid in its movement, with but one bunch on the back. This last is called the *Dromedary*, or Arabian Camel; it bears heat better than the other. The camel seems to have been formed expressly for the eastern countries; so that we cannot conceive how they could get along without it. It carries an immense burden, needs but little food, and can go without water a whole month: all this fits it exactly for bearing merchandize in those regions; where they have often to pass a wide sandy desert without water, in going from one country to another. The camel is sometimes rode upon, as it is common to ride on horses. At other times, two long chairs, like cradles, are fixed over its back, one on each side, or two large basket-like seats are thrown across so as to balance each other. In each of these a traveller may sit at his ease, or even resign himself to sleep without inconvenience. Sometimes a little covered room is fastened on its back, in which the traveller may carry with him some little furniture, and shut himself, if he please, entirely out of sight. This kind of conveyance is used chiefly by women. Perhaps in something of the sort Rebecca was riding, with the curtains rolled up, when she saw Isaac walking in the field, and *lighted off the camel* to receive him. The *hair* of the camel is woven sometimes into a coarse kind of cloth, used by the poorer people. John the Baptist "had his raiment of camel's hair, with a leathern girdle round his loins." (Matt. 3:4.) To the Jews, the camel was an unclean animal, not allowed to be used for food; but the Arabs eat its flesh and drink its milk. To pass a *camel through the eye of an needle*, was a proverb, to denote any thing extremely difficult, or impossible. (Matt. 19:24.)



CAMEL.



DROMEDARY.

**The Sheep.** The common kind of this animal, so well known among us, is found in Palestine ; but there is in that country a breed something larger, and clothed with finer wool. These are remarkable for having very large, broad tails. Their tails are esteemed a particular delicacy, being of a substance between fat and marrow ; they have an excellent richness, and are sometimes used instead of butter. On this account, *the whole rump*, taken off *hard by the back bone*, was appointed, in peace-offerings, to be burnt with the other fat upon the altar, for a sweet savour unto the Lord. (Lev. 3: 9.) Thousands of sheep, in early days, were sometimes owned by one man, ranging the pastures of the wilderness, and continually adding to the wealth of their possessor. They bring forth their young twice in the year, and frequently bear twins. Their flesh is used for food ; their milk supplies a wholesome drink. But they are chiefly valuable for the fine fleeces of wool, which, twice in the year, are shorn from their backs. The sheep in that country become very familiar with the shepherd, and know his voice when he speaks. (John 10: 3, 14.) The flocks live both night and day under the open sky, and are only brought into the *sheepfold* at the times of shearing. The sheep is a weak and timid animal, unable to defend itself, without much wisdom, and needing the continual care of a keeper, to be kept from wandering into danger, or losing itself among the mountains. Hence, it is frequently referred to in the figurative language of Scripture, to represent a condition of helplessness or folly: "My people," says God, "have been lost sheep; they have gone from mountain to hill; they have forgotten their resting place." (Is. 50: 6.) "All we like sheep have gone astray; we have turned every one to his own way." (Is. 53: 6.) "When he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as *sheep having no shepherd*." (Matt. 9: 36.)

**The Goat.** This belonged also to the *flocks* of the shepherd. There are two kinds of this animal, as well as of the last, found in the east: one, our common goat; the other, a somewhat larger race, remarkable for hav-



GOAT.

E 2



ing large, broad ears, that hang down a foot, and sometimes a foot and a half, in length. Probably this kind was referred to by Amos, in that verse, "As the shepherd taketh out of the mouth of the lion, two legs or a *piece of an ear*, so, &c." (3: 12.) Goat's *milk* has always been esteemed more than any other, in eastern countries; they yield a considerable quantity, and it is very sweet. Hence, the promise to the careful and diligent man is, "Thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." (Prov. 27: 27.) The *flesh* of goats, also, is much prized. Their long black-coloured *hair* is made into different kinds of cloth, with which the shepherds frequently cover their tents. The tabernacle was covered with curtains of goat's hair, spun by the women of Israel in the wilderness. (Ex. 35: 26.) It is still the business of the Arabian women to make such cloths. Some goats have extremely fine hair, out of which stuffs are formed, almost equal to silk in delicacy and beauty. From the *skins* of these animals, it has been common, since the earliest times, to form large *bottles*; the skins of kids are wrought, in some places, by means of smoke, into more convenient and even elegant *flasks*. It was forbidden, by the law of Moses, to "seeth a kid in its mother's milk;" to enforce, perhaps, the general duty of a humane disposition toward animals; and it may be, also, because some practice of this kind was common among the superstitious rites of the heathen.

The *Dog*. At a very early period, as we learn from Job, dogs were trained by shepherds to guard their flocks. (Job 30: 1.) They can be taught to drive the sheep or goats from one place to another, to keep them from straggling or wandering away, and to manage them, in fact, with every kind of care. In their wild condition, however, they are like the wolf, greedy, selfish, impudent, quarrelsome, and savage. In the east, there are multitudes of them in this state; they wander about, frequently in troops, hunting for prey, and often attack the strongest and fiercest beasts of the forest. But they do not confine themselves to the wilderness; they choose

rather to seek their living in towns and cities. Here they are found in great numbers, ranging the streets by day and by night, and greedily devouring the offals that are cast into the gutters or about the markets. As they are sometimes reduced almost to starvation, they are ready to consume human corpses, and in the night, fall even upon living men. From possessing this character, the dog, where it has not been trained for hunting, or for watching flocks, has long been, in that part of the world, held in great contempt and abhorrence. Hence, in Scripture, wicked men are compared to dogs. (Ps. 22: 16.) "They return at evening;" says David; "they make a noise like a dog, and go round about the city; they wander up and down for meat, and grudge if they be not satisfied." (Ps. 59: 6, 15.) "Give not that which is holy unto the dogs." (Matt. 7: 6.) "Beware of dogs, beware of evil workers." (Phil. 3: 2.) "Without are dogs, and sorcerers," &c. (Rev. 22: 15.) 'To call a man a *dog*, is still exceedingly reproachful, as it was in ancient times. (2d Sam. 16: 9, 2d Kings 8: 13.) The Jews, in the time of our Saviour, were accustomed to call the Gentiles by this contemptuous epithet; to which Christ had allusion, when he said to the woman of Canaan, in order to try her faith, "It is not meet to take the children's bread, and cast it to *the dogs*." (Matt. 15: 26.) In our day, the Mohammedans in that country still use the same language of contempt towards those who differ from them in religion, especially Christians and Jews, styling them *Christian dogs*—*Jewish dogs*.

*Hogs* were considered peculiarly unclean by the Jews, and seem not to have been kept in Palestine at all, in earlier times. They were considered the vilest of all animals, and scarcely named in common speech. The eastern nations generally still abstain from eating pork, as in warm climates its flesh is always unwholesome.

The *Lion* is frequently mentioned in Scripture—the noblest and the boldest beast of the forest. He moves with slow and majestic step along his way, and fears not the face of any living creature. (Prov. 30: 29, 30.) When angry, he lashes his sides and the ground with his tail, shakes his shaggy mane, knits his great

eyebrows, displays his dreadful tusks, and thrusts out his tongue : when he roars, it is like the sound of distant thunder ; and as it echoes through the mountains, all the beasts of the forest tremble. "The lion has roared ;" says the prophet ; "who will not fear ?" (Amos 3: 8.) It is said that he roars only when he is in sight of his prey, or striking it down with his mighty paw. Hence, the same prophet says: "Will a lion roar in the forest, when he hath no prey ? Will a young lion cry out of his den, if he have taken nothing ?" (Amos 3: 4.) Strong men are compared to lions. God is likened to a lion, because, when his anger is kindled against the wicked, who can withstand his power, or who may abide his wrath ? Christ is the *Lion of Judah*—dreadful to his enemies, as well as the *Lamb of God* that taketh away the sin of the world. The Devil is a roaring lion, going about and seeking whom he may devour. (1st Pet. 5: 8.)

The *Unicorn*. The animal to which this name is applied in the Bible, is represented as a wild ungovernable beast, remarkable for the loftiness, either of its stature or of its horns, and perhaps of both ; possessed of great strength, and inclined, at times, to exercise it furiously and without mercy, even against man. It is, however, no easy matter to determine which, of all the animals that are now known in the east, has the best claim to be considered the unicorn of Scripture. Its Hebrew name carries in its signification merely a reference to that *loftiness* by which it was distinguished, without any other indication of its nature or appearance. In the earliest translation of the Bible into another language, it was called the Unicorn, or the *one-horned* animal. Under this name, the ancients have described a very peculiar beast. It is represented as having the legs and body of a deer, with the head, mane, and tail of a horse, armed with a single straight horn from the middle of its forehead, and presenting altogether a form and appearance of no common elegance. But travellers have not been able to find, in later times, any animal of this sort, in eastern countries. Animals with only one horn have indeed been discovered, but none of them suit the



UNICORN.

description of the ancient unicorn. Many learned commentators, however, have been of opinion that the *Rhinoceros* is intended by the unicorn; to which the principal objection is, that this animal is now only found in countries very remote from Judea.

The cow, the deer, the bear, the leopard, the fox, &c. are too well known to need any description: but it deserves to be noticed, that most learned men are now of opinion, that the animals caught in such numbers, by Samson were not of the species of our fox, but the jackall, of which the number is very great in the east, and who are accustomed to go in large companies.

#### BIRDS.

We must also omit a particular description of the birds. Among these, we find mentioned in Scripture, the *Eagle*, excelling all the rest in strength, boldness, and violence; dwelling alone in the wilderness and on the mountain top, amid the highest branches of the cedar, or soaring, with rapid wing, far above the clouds of heaven, where no bird can follow: (Obad. 4, Jer. 49: 16, Job 39: 27—30;) the *Ostrich*, largest of the winged race, delighting in the sandy desert, where *she leaveth her eggs in the earth, and warmeth them in the sand, forgetting that the foot may crush them;* and over which, with outspread, quivering wing, she runs with speed that scarcely seems to touch the ground, scorning the horse and his rider: (Job 39: 13—18, Lam. 4: 3;) the *Stork*, whose *house is in the fir-trees*, (Ps. 104: 17,) or in the summit of some ruined tower, and who *knoweth her appointed time* to move toward the north or the south, as the seasons change: (Jer. 8: 7;) the *Pelican*, inhabiting the marshy places and solitary lakes: (Ps. 102: 6;) the *Raven*, with feathers beautifully black, whose mournful croak is heard from deserted ruins, and who hovers near the field of battle, to feed on the bodies of the slain: (Song 5: 11, Is. 34: 11, Ps. 147: 9, Luke 12: 24;) the *Owl*, fond also of dreary places and scenes of desolation: (Is. 34: 11, Ps. 102: 6;) the *Hawk*, daring, swift, and delighting in blood: the harmless, fair-eyed *Dove*: (Song 1: 15, 5: 12;) the

noisy, wandering *Crane*: (Jer. 8:7;) the *Swallow*: the *Partridge*: and the *Sparrow*. The *Peacock* seems to have been brought into Palestine first, in the reign of Solomon; probably from Persia. (1st Kings 10: 22.)

#### WATER ANIMALS.

Only two or three particular kinds of water animals are mentioned in the Bible. The *Whale* is named several times. In the book of Job is described another great water animal, called *Leviathan*. (Job 41.) Many have supposed that the whale was intended by this name, but the description of Job suits the crocodile much better; yet there is reason to believe that huge sea-monsters of several kinds are spoken of, in different places of the Scriptures, under this term. For we read in Isaiah (27: 1,) that the Lord shall punish *Leviathan the piercing serpent, even (and) Leviathan that crooked serpent*.

*Behemoth*.—This is very commonly considered to be another name for the elephant; but there seems much better reason that it means the *Hippopotamus*, or *River Horse*, which is an amphibious animal, but spends much of his time among the reeds and fens of the Nile, where the shady trees cover him with their shadow, and the willows of the brook compass him about, according to the description in Job, (40: 15—24.)

#### REPTILES.

Among animals of the reptile kind, the *Dragon* is frequently named in Scripture. Under this name, however, different kinds of monsters, belonging either to the dry land or the deep, seem to be understood. Properly, the dragon is the name of a serpent of prodigious size. It is described by the ancients as being very frightful in its appearance, covered with scales of a bright yellow or red colour, with a shining crest, and a swelling on its head, that looks like burning coal. A huge red serpent, of a kind somewhat answering to this description, is still found in the east. It seizes large animals, like the stag or the ox, breaks their bones all to pieces by crushing them with the folds

of its body again whole. It some tail, and with an attitude; at other of destruction, dreadful. Such *gon*, which John part of the stars earth;" and it "child as soon as was "that *old* who deceiveth the ceived our first silent and desolate sen haunt of the telling the utter other frightful the *habitation* of 11.) In such case used with a general different sorts, rubbish of ancient dragon; as in the "the great dragon which hath said, for myself." (E Nile, where the *sea*, seem to mean deep, with which commonly only suggested by knowledge.

We read in the found in the passed through called *fiery*, on was represented ses lifted up, to We hear again What we are clear. There

Adj

6

5

4

3

2

10 CM.

9

8

7

6

5

4

3

&lt;--Measure Binding



countries, a serpent that darts with great rapidity from the branches of trees, and on this account has received the name of a flying serpent, which some have imagined to be the same that is mentioned in the Bible. Ancient writers, however, have described a different serpent under this name, having a short body spotted with divers colours, and furnished with wings resembling those of a bat, which they tell us was not uncommon in Arabia and some other regions of the east. Modern travellers, it is true, have never met with such an animal; but as its existence in earlier times is asserted by most respectable authority, it seems probable that the winged serpent of Scripture was no other.

The *Cockatrice* is several times mentioned in Scripture, as a serpent of most dangerous kind. It could not be charmed. (Jer. 8: 17.) The *Asp* is another serpent, of small size, whose poison certainly and rapidly produces death, throwing the person that is bitten into a state of drowsiness and fatal sleep. As a sign of the great blessings of Christ's kingdom, about to fill the world in the *last days*, it is said in prophecy, among other things, that "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den." (Isa. 11: 8.) *Adder* is a name given, in the English translation of the Bible, to more than one kind of venomous snakes. The *Viper* is a well known, deadly, and malignant serpent. It was a great miracle, when Paul shook off such a reptile from his hand, and *felt no harm*. The Pharisees, on account of their wickedness and malice, were called by John, a *generation of Vipers*. (Matt. 3: 7.)

The *Scorpion* is sometimes joined with the serpent, on account of its poison. It is a most loathsome animal, resembling, in some measure, a lobster or crab.— Each scorpion has six or eight eyes. It has, moreover, a tail, and in the end of it, a sting, which it is ready to use upon every object that comes within its reach, darting a cold and dangerous poison into the wound. The little creature is extremely passionate and mischievous, and exceedingly troublesome to man and beast in those countries where it abounds. (Deut. 8: 15.)

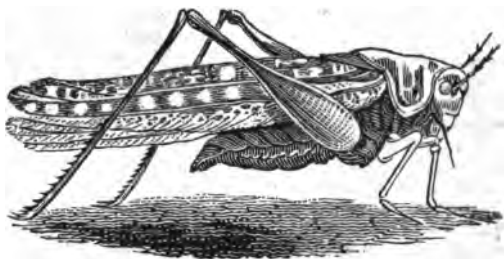


Rev. 9: 5, 6, 10.) What father would give such an animal to a child, when it asked him for an egg? (Luke 11: 12.) and what a security did Christ throw around his disciples, when he gave them power even to *tread upon serpents and scorpions*, without harm. (Luke 10: 19.)

#### INSECTS.

The *Bee* was very common anciently, as it still is, in the east. Palestine is represented as abounding with honey. Great quantities of it were laid up by wild bees in the crevices of the rocks, and in the hollows of decayed trees. The *Hornet* is also spoken of in the Bible. God threatened to send it against the enemies of the Israelites in Canaan to drive them out of the land, (Ex. 23: 28, Deut. 7: 20.) From Joshua 24: 12, we learn that the two kings of the Amorites were actually driven out of their place by this means.—We have mention made also of the *Ant*, the *Beetle*, the *Grasshopper*, &c. *Flies* of various sorts, some of which are not known at all in other countries, have always been troublesome in eastern regions. Some of them are very large, and exceedingly vexatious and tormenting to man and beast.

The *Locust*.—There is one insect, out of the many kinds which abound in the east, which deserves a more particular notice. The locust in those countries is very large, about half a foot long, and as thick as a man's finger. It has a head, in form resembling that of a horse, furnished with strong, sharp teeth. With these, it feeds upon every thing that is green, and by reason of its numbers, often becomes one of the most dreadful plagues which a country can suffer. Immense armies of them, reaching several miles in length and breadth, are seen flying through the air, so thick that they darken the light of the sun, like a heavy, black cloud. The sound of their wings is terrible. When they light upon the ground, they cover it over completely. They then march forward, in regular order, toward the north, passing in a straight line over every thing that comes in their way, devouring the whole herbage of the field, and stripping every tree of its leaves and tender bark.



LOCUST.

Nothing can stop them: ditches may be dug, but they are directly filled up with their bodies; fires may be kindled, but they move right into them, and by their numbers soon put them out, with little loss to their huge army. The prophet Joel describes them in the second chapter of his book, as a picture of the terrible Assyrian army, which God was about soon to bring upon the land: "The land," says he, "is as the garden of Eden before them, and behind them a desolate wilderness!" It is dreadful enough, to be visited with one army of these destructive insects; but this is but a part of the evil: the first swarm is quickly followed by a second, and a third, and sometimes a fourth, which sweep new tracks of desolation through the land, till it is laid utterly waste, as if it had been ravaged with fire. At length, they are borne by the wind into the sea, where they speedily perish; but a new plague frequently follows. Their innumerable carcasses are driven back by the waves upon the shore, where they breed a dreadful putrid stench, that renders the air, for a great distance, extremely unwholesome, and sometimes even gives rise to the Pestilence. So awful was the plague which God brought upon Egypt, when he bid the east wind blow from Arabia, the birth place of locusts, to bear their countless host upon that guilty land. (Ex. 10:14.) The Mohammedan armies were represented in vision to the apostle John, under a swarm of locusts. (Rev. 9:1) These animals are frequently used for food; salted and dried in the smoke, or boiled with a little oil or butter, or toasted before the fire. Some people live on them nearly altogether. Such was the plain fare of John the Baptist in the wilderness: "His meat was locusts and wild honey." (Matt. 3:4.)

## CHAPTER III.

**DWELLINGS AND HOUSEHOLD  
ACCOMMODATIONS.**

## SECTION I.

## DWELLINGS.

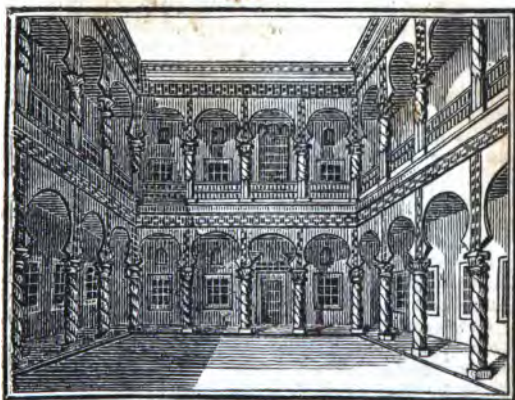
In eastern countries, men dwell either in *tents* or in *houses*. Those who lead a wandering life, as the Arabs, prefer the tent, as it may conveniently be carried with them from place to place; and in that warm climate, possesses, as an habitation, all the advantages which their rude and simple manners require. In very early times, it seems to have been altogether the most common kind of dwelling. The life of a shepherd, roving and unsettled, has always been connected with 'living in a tent.' Jabel was the "father of such as dwell in tents and have cattle," before the flood; and after it, we find Noah in the same sort of dwelling, as at a later period, Abraham, Isaac, and Jacob.

Tents are formed by setting up three, seven, or nine poles, as they are smaller or larger, and spreading over them a great covering of cloth or skin. If more than three poles are used, the three longest are placed in a row in the middle, and the others on each side; if there be only three, they are placed in a single row; then the covering is drawn over them, and made to slope outward, like the roof of a house, towards the ground, by means of cords, which are fastened down to the earth with wooden pins or stakes. (Is. 54: 2.) The covering is generally made of that strong black cloth which is formed of goat's hair. When a number of them are seen at a distance, pitched together, as they frequently are, in a circle upon some hill, they have a very beautiful appearance: "I am black," says the spouse,

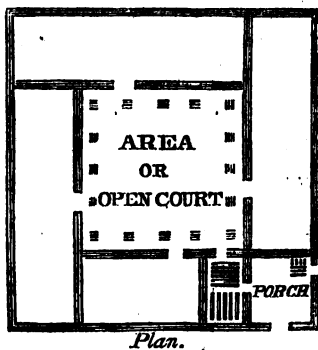
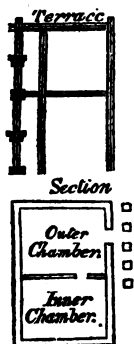
"but comely as the tents of Kedar." (Song 1: 5.) The larger kind are divided by curtains into two or three rooms. The bottom of the tent is covered with mats, and sometimes carpets, on which those who live in them sit. A small hole, dug in the middle, serves as a fireplace for cooking; and a few vessels of shell or brass, with some goat skin bottles and a hand-mill for grinding grain, make up the simple furniture of the eastern shepherd's slender dwelling. The tents of the great and wealthy, however, are sometimes very splendid, and supplied with richer accommodations.

Houses rise, as men give up a wandering life, and fix themselves on one spot, to till the ground or to attend to different kinds of art and science. They had learned to build them, long before the flood, as we may clearly conclude from the building of the ark. The Jews, after their settlement in Canaan, being chiefly employed in husbandry, dwelt generally in houses. Their houses, however, were very different, in several respects, from ours; and to understand several passages of the Bible, we must be acquainted with this difference. The same general plan of building seems to have continued from the earliest times to the present day, in the eastern countries: let us attend then, to the account which travellers have given us of a house, as it is common there; taking, for an example, one of the larger and more respectable sort.

The outside of the house presents a square figure, with a flat top and dull appearance, having only a single door in the front side, and one latticed window looking from the upper part. On opening this door, we enter into a square room of moderate size, which is called the *Porch*. On one side of it is fixed a seat for the accommodation of strangers; few persons being allowed to get any farther into the house, except on great festival occasions. Going straight forward through the porch, we open a second door, which brings us into a large open square, right in the centre of the building, called the *Court*. When we raise our eyes upward, in this place, we find that there is nothing over our heads but the sky itself: the only covering which it ever has is a



JEWISH HOUSE.



large veil, or curtain, sometimes drawn over it by cords, from one side to the other, to keep off the sun, when a large company is to be received. When it rains, the water falls upon the pavement below, which is made of marble or some other solid material, and is carried out by a pipe or trough through the building. It is considered a great ornament and luxury to have a fountain in the middle of this pavement, constantly pouring forth its refreshing stream. Around the court, on its four sides, are seen large windows and handsome doors, opening into it from all the rooms of the house. When you come out of these rooms, however, you do not generally step at once upon the pavement, but upon a covered walk, or porch with pillars, such as we often see in front of our houses, which goes along each side of the square. If the house has more than one story, the doors of the upper chambers open out upon a gallery or balcony, that runs round above this porch, and has in front of it, toward the centre of the court, a balustrade, or some kind of railing, to keep people from falling down upon the hard pavement below. A person, in going from one room to another, must always come out of the first and go into the second, by their doors that open toward the court: there is no door directly from one to the other, in the inside. On great occasions, such as a marriage, company is always received in the court.

From the square room, called the *Porch*, into which, as we have seen, the front door on the outside opens, a flight of stairs rises to the upper story, and so on to the roof of the house. The roof is flat, covered over with solid earth, or a kind of plaster, made of coals, ashes, stones, and other substances, well pounded together. It is surrounded on the outside with a low wall, and on the inside, round the court, with a breastwork, or railing, like the balustrade of the balcony, to prevent persons from falling either way. (Deut. 22:8.) On such roofs, a little grass will sometimes spring up; but it soon withers under the heat of the sun. (Ps. 129:6—8.) The roof has always been much used, as a place of agreeable retirement. There it is common to walk in



RECREATION, SLEEPING, &c. ON THE TOP OF HOUSES.



the evening, to enjoy its cool breeze, and there in summer, persons often sleep, under the broad arch of heaven. On such a roof, Rahab concealed the spies with stalks of flax; (Josh. 2:6;) Samuel talked with Saul; (1st Sam. 9:25;) David walked at even tide; (2d Sam. 11:2;) and Peter employed himself in meditation and prayer. (Acts 10:9.) In cities, the roof of one house is joined to another, so that a person may pass along a whole street sometimes, without coming down. When, therefore, our Saviour said, "Let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house," (Mark 13:15,) he might mean, that he should pass right along the roofs of the houses, and get to the end of the street, and so out of the city, the shortest possible way; more probably, however, he meant that he should go directly down the stairs into the *Porch*, and so out by the street door, without turning backward through the *Court*, to any of the chambers, lest even so small a delay should cost him his life. It seems to have been by taking advantage of this close connexion of several roofs, that the friends of the man who was sick with the palsy brought him into the presence of Jesus. (Mark 2:3, 4.) While the Redeemer was preaching in the court of a certain house in Capernaum, they came carrying the sufferer upon a bed; but the crowd was so great in the house and about the door, that they found it impossible to come near him. They then took him up, through some neighbouring house, to the top, and thus brought him along till they stood by the inner breastwork of the roof, just over the place where our Saviour was. There they *uncovered the roof*; that is, took away the covering of cloth that was spread over the court to keep off the sun, and *broke up*, or tore away, some part of the balustrade; and so, with cords, let down the bed whereon the sick man lay, into the midst, right before Him who was able to heal. (Luke 5:19.)

The rich sometimes have two houses; one for summer, and another for winter. (Amos 3:15.) The former faces the north, to be cool; the latter opens toward

the south, to be warm. The rooms are generally large; those in the upper story being fitted off with more elegance than those below. The back part of the house is occupied by the women. An *Upper Chamber*, just over the Porch in the front part of the building, was generally, among the Jews, set apart to lodge strangers. (1st Kings 17: 19.) When the house had only one story, this room seems to have been raised above it, to the height of a second, with a door opening out upon the roof. (2d Kings 4: 10.) When fire was used, the smoke had no chimney to carry it away; it went out by a hole in the wall, though it is called a chimney in one place. (Hos. 13: 3.) Windows had no glass, but merely lattice-work.

Houses, in earlier times, seem to have been commonly only one story high, in Palestine; but long before the time of Christ, many of them were much higher, and very splendid; ceiled with cedar, painted with vermillion, and richly adorned with ivory, gold, and precious gems. (Jer. 22: 14, 1st Kings 22: 39.) Stone was used for building before the time of Moses, (Lev. 14: 40,) and always continued common. Timber, too, was much employed. (Is. 9: 10.) The bricks mentioned in several places, were square pieces of clay, hardened merely by the heat of the sun. The walls of many houses of the more common sort, were made of this material, which could seldom last longer than the life of one man. As it was comparatively soft, it was not hard to dig a hole right through it. (Matt. 6: 19, Ezek. 12: 5.) Serpents, also, would occasionally find a hiding place in it. (Amos 5: 19.) Heavy rains injure such walls very much; and if they were not well secured about the foundation, sometimes swept them utterly away: to such a house our Saviour seems to refer: "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7: 27.) Such frail houses are still common in the east. So many of them are in the city of Damascus, that when a violent rain falls, the streets become like a quagmire, with the clay that is washed from the walls.

In eastern cities, the houses are generally built with very narrow streets between them; not more than four or five feet wide. This is to have them, almost all the time, completely shaded from the oppressive power of the sun. In ancient times, however, as we read, chariots were driven through them; so that some of them must have been much wider. The Gates were important places. A considerable space was left unoccupied about them, where markets were held and goods of all sorts exposed to sale, either in tents or under the open sky. (2d Kings 7: 18.) Here, also, was the seat of justice, and the common place of resort, where all matters of law were settled, and public business of every kind transacted. When Abraham bought a field of the sons of Heth, the bargain was made *at the gate of the city*. (Gen. 23: 10, 18. See also Gen. 34: 20, Ruth 4: 1—10.) Hence, the expressions, *to be crushed in the gate*; that is, to be utterly condemned in judgment; (Job 5: 4;) *to open the mouth in the gate*; *to reprove in the gate*; *to turn aside judgment in the gate*; &c. The gates were made very strong; sometimes of iron or brass. *Gates*, then, may be used to signify both strength and wisdom; as when it is said, "The gates of hell shall not prevail against" the church. (Matt. 16: 18.)



## SECTION II.

## OF FURNITURE.

LET us next consider the Furniture of an eastern house. The floors of the rooms are covered with mats or carpets. In a box beside the wall, are kept some thick, coarse mattresses, which at night are thrown upon the floor and slept upon: the poorer people use skins. Bedsteads and chairs are not seen. It is an easy matter to carry such a bed as our Saviour commanded the sick man: "Take up thy bed and walk." On two or three sides of the room, there is sometimes seen a raised place, about three feet broad and a foot high, running all along

the wall. On this lies, from one end to the other, a stuffed cushion: and here the people set cross-legged, somewhat after the manner of our tailors when at work, leaning their backs against bolsters that are fixed up along the wall. The seat at the corner is the most comfortable and the most honourable. This raised place, on which it has always been usual to lie, as well as sit, (2d Kings 20: 2,) is called sometimes in Scripture, a *bed*; (Amos 3: 12;) and sometimes, under the same name, appears to be meant a moveable settee, or sofa, of the same height and breadth, furnished with the same conveniences, and used in the same way, for sitting or lying. Such were the *beds of ivory*; (Amos 6: 4;) and something of the sort, perhaps, was the *iron bedstead* of Og, king of Bashan. (Deut. 3: 11.)

The bottom of a room in a Jewish house was always perfectly clean. Nobody dreamed of stepping into it with a sandal or shoe on his foot, and tobacco was utterly unknown. Hence, it was very seldom necessary to scrub or sweep. (Matt. 12: 44, Luke 15: 8.)

A *Lamp*, fed with olive oil, and supported on a large candlestick, seems to have been kept burning constantly through the night, in the room where the family slept. Such is still the custom in Egypt, even among the poorest people. Hence, to the ear of a Jew, the phrase, to *put out a man's light*, employed to signify calamity, was more full of meaning than we are apt to conceive. (Job 21: 17, 18: 5, 6.) Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." (Prov. 20: 20.)

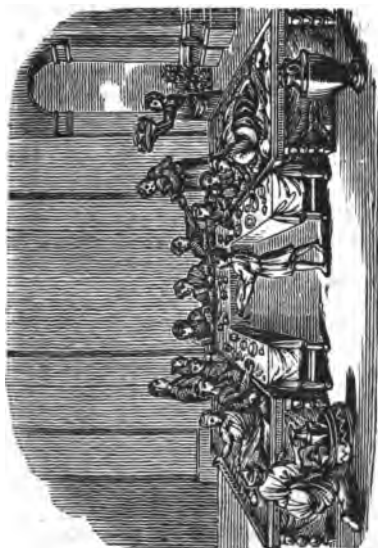
Pots, plates, and cups of different kinds, sometimes pretty costly, were found in the Jewish dwelling. One of the most useful articles was the goat-skin bottle. It is made by stripping off the skin of a goat, or kid, from the neck downward, without ripping it; only cutting off the legs and the tail. The hole left by one of the fore legs is left to answer the purposes of a spout, while the rest are tightly sewed up. It is filled by the neck, which is afterwards tied like the mouth of a sack. Into this vessel is put water, milk, and wine, which are kept more fresh and sweet this way, than they can be in any other.



ANCIENT BOTTLE.

They are used, indeed, to carry almost every kind of provision. When they get old, they often break, and often are mended in different ways. Such were the "wine bottles, old, and rent, and bound up," of the cunning Gibeonites; (Josh. 9: 4;) and such bottles our Saviour had in view, when he said, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish." (Matt. 9: 17.) The Arabs still use these bottles, and sometimes form a vessel nearly as large as a hogshead, out of an *ox skin*. Two of these last filled with water, and slung over the back of a camel, are of great value to a company travelling through the desert.

The most ancient table for eating, probably resembled that which is still common in the east; a circular piece of leather spread, upon the floor, around which those who ate sat with legs bent and crossed, on cushions or small carpets. So the brethren of Joseph *sat before him*, when they dined with him in Egypt. (Gen. 43: 33.) It seems to have been common, in very early times, to have separate small tables, placed in a circle at the social meal, one before each person, as we give each a separate plate. Every one had his *portion* set on his own table. After the captivity, the Persian custom of lying at meals, which came into use also among the Greeks and Romans, grew fashionable in Palestine. This required a new kind of table. It was made up of three narrow tables, raised like ours from the ground, and placed together so as to form a square with a clear space in the middle, and one end quite open. Around these three tables, on the outside, were placed three couches, or beds, reaching far enough back, to allow a man's body to be stretched nearly straight across. On these the guests lay, in a slanting position, one before the other, each leaning upon his left arm, with his face turned toward the table. In this way the head of one was placed before the bosom of another, so that, if he turned to speak with him, he naturally leaned upon it; thus John leaned on the Saviour's bosom at supper. (John 13: 23.) The fourth side was left clear, for the servants to pass



ANCIENT TABLE.

into the open space in the middle, and bring to any part of the table whatever might be wanted.

On one of these table-couches, or beds, Queen Esther was leaning, when Haman fell before her to supplicate mercy. (Esth. 7: 8.) On such a couch, also, the Redeemer lay at meat in the Pharisee's house, when there came a woman "that was a sinner, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." (Luke 7: 36—38.) She stood on the floor, by the outside of the high couch. In a similar manner, our Lord approached the feet of his disciples, when he rose from supper, took a towel, with a basin of water, and began to wash them and wipe them, one after another, as they lay round the table. (John 13: 4—12.) Wherever, in the New Testament, we read of *sitting* at meat, we are to remember that it means no other position than this of stretching out the body at full length, with the head and shoulders raised upon the left arm.

A most indispensable article in every house was the *Mill*. We read of fine meal in the time of Abraham; so before his age the mill must have been well known. It was made of two circular stones, about the size of our common grindstones, placed one above the other. The lower one was fixed so as not to move, and had a little rise toward the centre, on its upper part; the upper one was hollowed out on its lower side, to fit this rise, and had a wooden handle fixed above, to turn it round, with a hole through the middle to receive the grain. This mill was used day after day, as regularly as our coffee-mill; for as bread in that country will continue good only a short time, it became the universal custom, to grind fresh flour and bake every day, except the Sabbath. It was the business of maid-servants to grind, and so considered a degrading employment for a man, (Judg. 16: 21.) or for a lady of rank. (Is. 47. 2.) Sometimes one turned the mill alone: but frequently two were employed together, to make the work lighter. In the latter case, they sat one on each side, thrusting the handle round continually from one to the



other. Thus our Saviour speaks of "two women grinding at the mill." (Matt. 24: 41.) As the mill was so essential to every family, it was forbidden to take the nether or the upper stone for a pledge. (Deut. 24: 6.) If, in the days of her glory, we had walked along the streets of Jerusalem about the twilight of evening, or the dawn of morning, when the noise of grinding came upon the ear from every quarter, we should better understand the image of desolation which the prophet presented, when he foretold that God would take away from the city "the voice of the bridegroom and the bride, *the sound of the millstones*, and the light of the candle." (Jer. 25: 10.) These handmills are still used all over the east.

*Ovens* were of different sorts. A common fashion was to make them of stone or brick, covered over with mortar, something in the shape of a large pitcher. Fire was put in the inside, and the dough spread, like a thin paste, over the outside; it was baked in less than a minute. Another oven was a round hole dug in the earth, and paved at the bottom with stones: after it was heated, the fire was taken away, the cakes placed upon the stones, and the mouth shut up. Because other fuel was often scarce, it was common, as it still is in that quarter of the world, to heat ovens with light brushwood, the prunings of vines, stubble, and such materials. Dried grass often answered the purpose: "If God," said the Saviour in his sermon on the mount, "so clothe the grass of the field, which to-day is, and to-morrow *is cast into the oven*, shall he not much more clothe you, O ye of little faith!" (Matt. 6: 30.) The dung of animals, such as horses, camels, and cows, thoroughly dried, was employed in the same manner. In many places of the east, at the present time, it forms the most general supply of fuel, for all purposes of cooking or baking, and is laid up and kept in large stacks, with much care, for standing family use. It is bought and sold, also, by cart-loads, as wood is in other countries. (Ezek. 4: 15.) Cakes were often baked in the ashes, (Gen. 18: 6,) and sometimes on pans or plates of iron, placed over the fire. (Lev. 2: 5.)

## CHAPTER IV.

## OCCUPATIONS.

## SECTION I.

## OF THE PASTORAL LIFE.

**ITS ORIGIN.** The life of a shepherd had, in early times, much to recommend it to the choice of men. It was attended only with light labour, and afforded, generally, a sure prospect of riches and independence. While the human race continued comparatively few in number, vast tracts of ground lay in every direction, without cultivation, and without owner, covered with the richest pastures. The shepherd had but to withdraw himself from the more thickly settled communities, when he found, without expense, free range for his flocks and his herds, however vast their number; and when the grass began to fail around him in one place, it was an easy matter to gather up his tent and move with all his substance to some other spot, still fresh with the wild abundance of nature. He had no home or family to leave behind, in his wanderings; his dwelling-place, with all its numerous household, followed the steps of his flock; for him to wander or to rest, was to be alike at home.

**ITS PREVALENCE.** Accordingly, in the eastern part of the world, this manner of life found great numbers to embrace it, in the first ages of time. Before the flood, Abel was a *keeper of sheep*, and Jabal "was the father of such as dwell in tents and have cattle." After that great event, we read that the illustrious patriarchs of the Jewish nation, Abraham, Isaac, and Jacob, with all his sons, pursued the same business. These were shepherds of the highest rank, exceedingly rich in silver, and gold, and flocks of every kind, (Gen. 13:2, 5,) and surrounded with a household of several hundred ser-

vants. (Gen. 14:14.) Each was a prince in the midst of his great family, perfectly independent; making war, and making treaties of peace, with states and tribes around him, by his own sovereign authority. Such a shepherd was Job, also, "the greatest of all the men of the east," in his time. By reason of the dignity and power which belonged to the prince-like shepherds of ancient times, as well as on account of the tender care with which they governed their flocks, it became customary to give the title to rulers and kings. God himself is frequently styled a shepherd, and his people compared to a flock under his almighty protection.

In Egypt, the Israelites devoted themselves as a people to the employment of their fathers. And even after their settlement in the land of promise, although husbandry became the national business, many still clung to this early manner of life. That part of the country which lay east of the Jordan, afforded peculiar advantages to those who made such a choice. On this account, the children of Reuben and Gad, because *they had a very great multitude of cattle*, requested to have it for their inheritance. (Numb. 32:1—5.) The mountainous tracts of Gilead and Bashan abounded with the finest pastures, and beyond their extensive range, lay far and wide outspread the wilderness of Arabia; which, though in general sandy and barren, had yet scattered over it some fertile spots, rising like islands on the dreary ocean, and inviting the shepherd to wander with his flocks over the unoccupied waste. All this, except the territories of Ammon toward the north, and Moab toward the south, belonged properly to the Israelites; (Gen. 15:18;) and we read that the shepherds of Reuben did, in the days of Saul, when their herds were greatly multiplied in the land of Gilead, destroy four Arabian nations who opposed their way, and dwelt in tents far east of the mountains, toward the great river Euphrates. (1st Chron. 5:9, 10, 18—22.) It was not altogether uncommon to pursue the same kind of life, on the other side of Jordan, especially among the hills of Ephraim and Judah, as we may see in the history of David; the business, however, could

not be conducted on the same great scale, as little of the land could be spared from the labour of the farmer. In the days of our Saviour, shepherds were still found, watching their flocks, in the land of Judea. (Luke 2:8.) The nations who dwelt to the south and southeast of the land of Canaan, were made up, in a great measure, of unsettled herdsmen and shepherds. Such were the Amalekites, the Ishmaelites, and Midianites. They owned, indeed, some villages and towns, and were confined in some measure to particular regions of the broad uncultivated wilderness; but they had no fixed boundaries; whole families and tribes wandered with their flocks from place to place, as inclination led, and thus were often found far asunder from the body of their nation, or even surrounded, at times, with the tents and possessions of a different people. Thus the Kenites were found within the borders of Amalek, when Saul came to destroy that devoted nation. (1st Sam. 15: 6.) Even the country of Edom, though it had much cultivated land; and several large cities, seems to have consisted, in a great part, of wild, unsettled wastes, thus occupied with wandering hordes of such as dwell in tents and are employed with the care of cattle.

**CARE OF FLOCKS.** The flocks were tended by servants; also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer, they generally moved toward the north, or occupied the loftier parts of the mountains; in the winter, they returned to the south, or sought a favourable retreat in the vallies. A shepherd was exposed to all the changes of the season, as the flock required to be watched by day and by night under the open sky. Thus Jacob described his service: "In the day, the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So, also, the shepherds were watching their flocks *by night*, when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks did not, however, give so much trouble as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the

wishes of their keeper, on the slightest notice. They became acquainted with his voice, and when called by its sound, immediately gathered around him. It was even common to give every individual of the flock its own name, to which it learned to attend, as horses and dogs are accustomed to do among us. If the keeper's voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog, who was almost wise enough to manage a flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order. When he wanted to move from one place to another, he called them all together and marched before them, with his staff in his hand, and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which still is often seen in the flocks of eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Saviour, in his beautiful parable of the Shepherd and his flock: "The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." (John 10: 3—5.)

It was the business of the shepherd to protect his flock from harm, for which purpose he generally carried a sling or bow; to lead them where sufficient pasture might be found; and to take care that they were well supplied with water. (Ps. 23: 1—4.) The last thing was not, generally, in those regions which were traversed by shepherds, a very easy matter. The stream, or living fountain, were seldom to be found. It was necessary to dig wells; and as the flocks had to be led to different pasturing places, sometimes far apart, it was necessary to dig several wells. A shepherd who managed his business right, would have a regular round of places, with a well of water at each, which he might visit in succession every year. Thus we read of Abraham and Isaac digging one well after another. It is easy to see, that where water was so scarce, while for

the support of large herds and flocks so much was wanted, a well became a most valuable part of property. (Gen. 26:15—22, 32, 33, Numb. 20:17—19.) Hence, they were carefully covered and concealed, as far as possible, from view, that others might not steal away the water; another reason for covering them, was to keep them from being filled up with sand, as it rolled over them before the wind. Sometimes, several shepherds had a well in common. (Gen. 29:2, 3.) It was a cruel act to stop up the wells of any people, as was common for enemies to do: it was to shepherds as bad as the burning of houses in a country like ours. The flocks were watered twice in the day; at noon and about sundown. It was a laborious business, to draw water enough for so great a multitude. The wells were generally very deep; as was that one of Jacob, where our Saviour talked with the woman of Samaria. (John 4:11.) From the value of water, in places where it was thus scarce and difficult to be procured, it became a common emblem of rich blessings of any sort, and especially of spiritual favour; so that God himself is called a *fountain of living waters*. (Jer. 2:13, 17:13.)

**PRODUCE.**—From his flocks, the shepherd was supplied, as we have already seen, with almost all the comforts of his life. Except a little grain and a few poles, he needed nothing for food, or for raiment, or for dwelling, which they could not furnish. His table was crowned, as often as he chose, with flesh of the best kind; which, however, in those warm countries, was not often used, except on great festivals, or to entertain strangers; while every day, abundance of milk and cheese gave relish to his simple meal. The *butter* mentioned in the Bible, was not, however, like ours; it was something that could be drunk, as Jael is said to have offered it to Sisera, in a lordly dish, when he asked for drink. (Judg. 5:25.) Perhaps it was some preparation of cream. We read of "*floods and brooks of honey and butter*;" and of *washing* a man's steps in it. (Job 20:17, 29:6.) Every *Sheep-shearing*, especially, added to the wealth of the master of the flock. It was always a great occasion. The sheep were all gathered into

large folds; a great company of shearers were collected to the place; an unusual preparation of food took place; and the whole season, which generally lasted several days, was turned into a complete festival. (2d Sam. 12:23.) By selling continually their cattle and various kinds of produce to the neighbouring cities, the shepherds often became very rich in silver and gold, as well as in their flocks and herds; for as it was not uncommon for them to farm for themselves a piece of land, sufficient to supply them with grain, they supported their great households almost without expense, and reaped a clear profit from every thing they sold.

MODERN SHEPHERDS.—The east, as we have already hinted, still abounds with shepherds; and much light is thrown upon those parts of Scripture which relate to the circumstances of early pastoral life, by an acquaintance with the manners and customs of these wandering tent-dwellers, as they exist in our own day. The same vast regions of uncultivated country, over which, in ancient times, so many scattered families travelled with their numerous flocks and herds, are now found occupied with various tribes of their posterity, equally unsettled and equally free. Through the deserts of Arabia and Syria, from the banks of the Nile to the ancient stream of Euphrates, and far beyond, toward the rising sun, they are found, ranging from one pasturing place to another, and scorning every restraint of civilized fashion or power. The master of each family is a chieftain, or prince, surrounded oftentimes with many hundred dependants and servants. Many of them are exceedingly rich, covering the whole country for miles, as they pass along, with immense droves of camels, oxen, cows, asses, goats, and sheep; and possessing, at the same time, treasures of silver and gold. No doubt, the patriarchal shepherds of the Bible resembled some of them very much, in their wealth, and power, and manner of life. But *they* were blessed with a knowledge of the true God, and their tents were hallowed with the pure spirit of devotion, while the blackness of Mohammedan error reigns in the families of *these*. We may be certain, therefore, that in all those circumstances of character which only can

give true ornament or dignity to life, whether found in the tent or the palace, the latter come far short of showing forth any true representation of the former.

**PASTORAL IMAGERY.**—We have said that God is often compared, in Scripture, to a shepherd. Under the same image, the Lord Jesus Christ beautifully and expressively describes his relation to the church; and never was application more happy and complete. The sheep of his flock were once scattered upon the mountains, without shepherd and without understanding, going continually astray, weary and faint from scantiness of pasture and distressing want of water; exposed to spoil from the arm of the prowling robber, and hunted and torn by the hungry wild beast of the forest. He saw and pitied. He left the glorious splendour of his Father's house, to follow and gather to himself the miserable wanderers. His voice was heard upon the hills, calling them to return and feed under his care. As they listened and came, he builded for them a large and secure fold, and led them forth, day by day, to fields of the richest pasture, and by quiet streams of ever-running water. His kind and tender care was constantly employed for their good; he strengthened the weak and cherished the sick; leading with gentleness such as were with young, and gathering the lambs with his arm, to carry them fondly in his bosom. And when the hour of thickest danger came, and all the rage of the enemy threatened to devour and destroy the entire flock at once, he shrunk not from their defence, though the conflict was dreadful beyond all expression. He met the danger in his single strength, and firmly *laid down his life for the sheep*. But in dying, he overcame, and wrought a deliverance for his sheep, which no power of the enemy can ever destroy. And now, though unseen by mortal eyes, he is still present with the flock, watching over it with the same tender care, conducting its steps by the pastures and waters of life, and shielding its path from the prowling wolf and '*the roaring lion*.' To secure its welfare, he has appointed, under himself, many servants to oversee and tend its different parts. These he has commanded, with awful solemnity, to be faithful *Pastors*, or



shepherds, and to feed his flock with diligence and care; they act at all times under his eye, and must render a strict account of their ministry, when He, "the Chief Shepherd," shall finally appear. (Matt. 9: 36, 1st Pet. 2: 25, Is. 40: 11, Ps. 33: John 10: Jer. 33: 3, 4, Acts 20: 28, 1st Pet. 5: 2—4.)



## SECTION II.

## OF HUSBANDRY.

ADAM began to cultivate the ground directly after his creation: it was his business, with light and pleasant labour, to dress and keep the garden, ere yet sin had blasted its original beauty. After the fall, the earth, pressed under the weight of the Almighty's curse, no longer yielded of her own accord the necessary fruits of life. Labour became indispensable, and, at the same time, severe. Since that time it has been, more or less, in every age and in every nation, an occupation of men to till the soil, and draw from its bosom the means of subsistence and comfort.

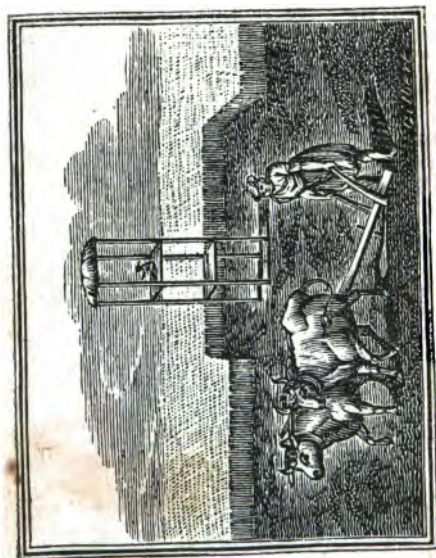
Many nations, however, while they could not neglect the business altogether, have made it a matter of comparatively small attention; rather choosing, from the situation of their countries or the disposition of their people, to secure to themselves the blessings of life, by giving their time and care chiefly to some other pursuit. But the Israelites, after their settlement in Canaan, were almost entirely a nation of farmers. A small portion on the eastern side of the Jordan, as we have seen, were principally occupied with the care of flocks and herds; but the great body of the people spent their time, almost exclusively, in cultivating the land. By the direction of God, each tribe had its own particular province, and every family in that tribe its own plantation, clearly marked out from all the rest. No family could entirely lose its plantation; for it never could be sold for any longer time than to the year of Jubilee. Thus, while

the daughters of any house, when they married, were moved away to the inheritance of some other family, the sons, to the latest generation, continued on the same estate. In this way, no one man could ever buy up large tracts of country for himself, so as to leave multitudes without property of their own, and so without the strongest inducement to diligence. Every individual knew, that whatever labour or care he bestowed upon his farm, it could never be utterly lost to his family, and thus was animated to spare no pains in its cultivation. And as the portion which fell to each, where *all* were entitled to share, was necessarily small, it was managed with the more skilful art; from which it came to pass, that the whole face of the country presented an appearance of the highest cultivation, so that probably no country that was ever seen, could compare, in this respect, with the land of Palestine in those days.

We have already considered the different productions of this country, which claimed, in ancient times, the attention of the Jewish farmer. It remains to notice his various methods of labour, as employed at different seasons, in the several departments of his care.

#### CARE OF THE FIELD.

To prepare the ground for sowing, immediately after the first short season of rain in the fall, he set himself to break it up with the plough. His *plough*, however, was a trifling thing, in comparison with one of ours. It was probably much like the ploughs that are used at the present day, in eastern countries. One of those is often so light, that a man can lift it with one hand; and when it passes over the ground, it leaves only a moderate *scratch* behind, instead of the deep, broad furrow which *we* are accustomed to see. The *ploughshare* is a piece of iron, somewhat broad, but not large, fixed to the end of a shaft that lies flat. Two handles, and sometimes only one, standing nearly upright from this shaft, prepare it to be guided by the ploughman's hand; while a pole of sufficient length, rudely fastened to the same bottom, near the handles, and slanting upward to the proper height, answers the purpose of a beam, to which is fixed



ANCIENT PLOUGH.

the common yoke for drawing. The *share* has a good deal of likeness to the short sword that was anciently used, and might easily be beaten into such an instrument. It was not uncommon, once, to change one into the other, as we may learn from the language of the prophet: "Beat your ploughshares into swords, and your pruning hooks into spears." (Joel 3: 10. See also Is. 2: 4.) With such a light, unsteady plough, the ploughman needs the greatest caution and care, to keep it in the ground, or to make a straight furrow; he must be continually bending over and pressing upon it so as to give it steadiness and weight. For a man, therefore, who undertook to manage a Jewish plough, to turn his head behind him, was even more imprudent and foolish than the same thing is with us. To this our Saviour refers; "No man, having put his hand to the plough and looking back, is fit for the kingdom of heaven." (Luke 9: 62.)

The ground was levelled with a *harrow* still more rude. It seems to have been generally a mere heavy clump of wood, drawn over the field, to *make plain the face of it*, before the seed was sown; (Is. 28: 24, 25;) or sometimes, perhaps, a wicker-drag, or a large rough piece of brushwood, to cover the grain; this, however, was, in most cases, probably done by ploughing it over with a cross furrow.

Bulls and cows, he-asses and she-asses, were the common beasts of labour. If a bull became wild and hard to manage, a hole was bored through his nostrils, and a ring of iron, or twisted cord, fixed in it; to this was fastened a rope, by which it could be so pulled and twisted, as to stop the animal's breath almost entirely, and so render the most furious quite orderly. By this same contrivance, it was common to manage camels, and even elephants and lions, when they took them alive. To this practice the Lord alludes, in his address to the Assyrian king: "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put *my hook in thy nose*, and *my bridle in thy lips*, and I will turn thee back by the way by which thou camest." (2d Kings 19: 28.) So also in that grand description of

Leviathan, it is asked: "Canst thou put an *hook* into his nose?" to intimate that no art can manage his strength. (Job 41: 2, Ezek. 38: 4.) Both ox and ass worked under a yoke fixed over their necks, and tied with ropes to the beam. It was not lawful, however, to couple one with the other, under the same yoke; not only because they were animals of unequal strength and different habits, and because every such connexion is unnatural and unpleasant, but also to make sacred distinction between the *clean* and the *unclean*, as the ox stood chief among beasts of the former class, and the ass among those of the latter. The yoke is a natural symbol of authority and power; and to carry it, denotes subjection and obedience. The Saviour invites us to take upon us his yoke, because it is easy. (Matt. 11: 29, 30.) Sin fastens on the neck a heavy yoke of pain and sorrow. (Lam. 1: 14.) To "break the yoke," means, to burst loose from authority and cast off all submission; (Jer. 5: 5;) when done for any one by another, it is deliverance from oppression and bondage. (Is. 9: 4, 58: 6.) The ploughman was furnished with a pole, seven or eight feet long, armed at one end with a flat piece of iron for cleaning the plough, and at the other, with a spike for spurring his beasts. This was called the *ox-goad*. It was sometimes used in war for a spear, and made, when skilfully handled, a very good weapon. With such an instrument in his hand, Shamgar made his bold attack on the Philistines, and six hundred fell dead on the spot. (Judg. 3: 31.)

It was common to begin to sow toward the end of October: it was not, however, too late to sow wheat in December; while January, and even February, was soon enough for the barley. There was no frost to hinder ploughing, through the whole winter. It was desirable, however, to get as well on in the business as possible, during that period of fair weather which always followed the first few days of rain in the fall; for, after it was over, the labour of the farmer was continually exposed to interruption from the showers of rain which fall so abundantly, as we have already seen, from that time to the season of harvest.

The grain became ripe very soon after the *latter rains* were over. On the second day of the Passover, which, as we shall hereafter see, came considerably sooner in some years than in others, a barley sheaf was presented, as an offering of the first fruits of the harvest, at the altar of God. After this, the business of reaping began; first, the barley was cut; then the wheat and other kinds of grain. The time of harvest lasted seven weeks, from the Passover until Pentecost, which came, generally, not far from the beginning of June. It was a joyful season. The master was seen in his field in the midst of his servants and children, as they pursued their work with cheerful and contented diligence. Age and youth united their hands in the busy occupation, and even maidens came forth to the field, and lent their assistance in the general work. On every side the movement of industry was displayed, as the reaper plied the sickle or the binder's bosom was filled with the new made sheaf; while the song of gladness, as it frequently rose from the scene, carried in its simple melody an assurance of satisfaction, which the music of palaces failed to express. (Ps. 129:7, Is. 9:3.) What a beautiful picture does the harvest field of Boaz present, as it is described in the second chapter of Ruth! The Jewish farmer was not allowed to forget the poor, in this season of joyful labour: "When ye reap the harvest of your land," said the Almighty, "thou shalt not wholly reap the *corners* of thy land: neither shalt thou gather the *gleanings* of thy harvest; thou shalt leave them for the poor and the stranger; I am the Lord thy God." (Lev. 19:9, 10.)

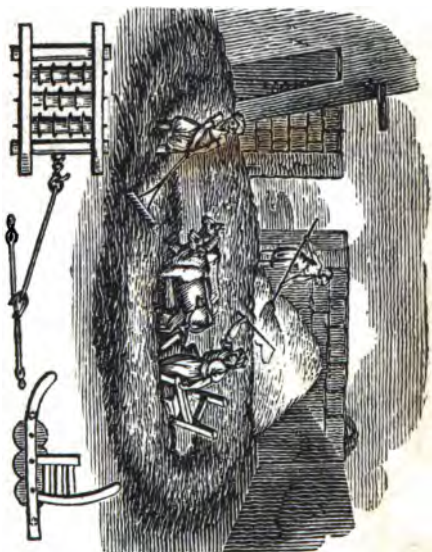
The grain was next carried to the *Threshing floor*, on beasts of burden, or in wagons. All *wagons*, in those days, moved upon *two* wheels only, like our carts: frequently, however, they had beds of considerable size. The threshing-floor was in the field itself, on the top of some rising ground, where it might be most open on all sides to the wind. It had neither covering or walls; and was, in fact nothing more than a sufficient space of ground, levelled with a great roller, and beaten so as to become completely hard. Here, the sheaves were thrown

together in a loose heap, ready for threshing. To beat out the lighter kinds of grain, a flail or cudgel was employed; for crops of the heavier sort, such as wheat and barley, the common methods were the feet of oxen or the threshing machine. The ox was used to tread out grain very early. (Deut. 25: 4.)

The *Threshing Instrument* was not always made in the same way, in every particular; the general form, however, was commonly the same. Imagine four stout pieces of timber joined together in a square frame, and three heavy rollers, with axles at each end, reaching across and turning in its opposite sides; suppose each of these rollers to have around it three iron wheels, cut into sharp teeth, like a saw, or to be armed with thick pieces of the same metal, standing out six inches all over its surface; then fancy a body of some sort raised over this frame, with a seat for a man to sit upon and ride, and you will form a pretty correct notion of this powerful machine. Mounted on his seat, with a yoke of oxen before him, the driver directed it round the floor. The rollers, as they turned heavily along, crushed and broke all before them. The front part of the machine was turned upward, like the runners of a sled or sleigh, so as to pass along without becoming choked with the straw.

The *Cart*, which Isaiah says was used in threshing, was only some particular form of this Instrument. (Is. 28: 27, 28.) Threshing with such a machine, presented a very impressive image of destruction and slaughter; and, accordingly, we find it several times introduced in the figurative style of Scripture, to express the severest judgments of God, or the most cruel violence of war. (Hab. 3: 12, Amos 1: 3.)

The next business was to *winnow* the grain, or separate it from the straw and chaff. This was done by throwing it up before the wind, with a fork or shovel. The straw, by the force of the threshing instrument, was so cut up and broken into small pieces, that it readily flew off some distance with the chaff. The grain was then cleared of heavier substances, such as lumps of earth, with a sieve. It was because wind was so neces-



THRESHING INSTRUMENTS.



sary in this business, that the threshing floor was always on a high place, like that of Araunah, the Jebusite. But to assist in driving away the straw and chaff, it was common to use also a fan. (Is. 30: 24.) To purge the heap thoroughly, it was necessary to expose it to the wind more than once. As threshing is used figuratively for severe destruction, so is winnowing for the scattering of a vanquished people: "Behold," says God to his church, "I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them!" (Is. 41: 15, 16.) The same image is employed, also, fearfully to represent the separation of the wicked from the righteous, and their utter desolation before the wrath of the Almighty. They shall be "as the chaff that is driven with the whirlwind out of the floor;" "as stubble before the wind, and as chaff that the storm carrieth away." (Hos. 13: 3, Job 21: 8, Ps. 1: 4.) And as it was also common to set fire to the chaff, as it lay mingled with the more broken and useless parts of the straw in a neighbouring pile, the image became more terrible still. (Is. 5: 24.) Thus, the righteous judgment which Christ will execute upon the ungodly, is represented by John the Baptist: "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matt. 3: 12.) The straw that was less broken, was carefully laid up for the use of cattle.

#### CARE OF THE VINE.

The cultivation of the vine formed another most important part of Jewish husbandry. *Vineyards*, as we have already seen, were generally planted on the sides of hills and mountains. Much labour was employed to prepare the ground. The stones were carefully gathered out; the rock was often covered over with soil, piled up so as to make a broad platform on the sloping height; the whole was surrounded with a hedge or wall; the ground was carefully dug, and set with

plants of the choicest kind; a press was sunk for making wine; a tower was raised, in which all the tools and other articles necessary for the labourers, might be kept, and where one or more watchmen might always stay to guard the enclosure from thieves and wild animals, especially foxes, which were very troublesome. (Song 2: 15.) These towers seem to have been sometimes built with much elegance, and fitted up with expensive care, as places of pleasure as well as mere use, where the rich owner might occasionally resort with his friends, to enjoy, for a few days, its agreeable retreat. God compares his care of the Jewish nation to the care which the husbandman was accustomed to bestow on his vineyard. (Is. 5: 1, 2, Ps. 80: 9—13.) Our Saviour uses the same image: "There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country," &c. (Matt. 21: 33.) The vines were pruned several times a year, with an instrument made for the purpose, and called the *Pruning-hook*.

The vintage, or season for gathering grapes, began early in the fall, about the middle of September, and generally lasted about two months. It was a time of even more gladness than harvest. With songs and shoutings that sounded all over the hills, the labourers proceeded in their work; gathering the great clusters into baskets, and bearing them to the *Wine-press*. This was commonly dug, like a vat, into the ground, and secured over the bottom and round the sides, with stonework, plastered so as to hold the juice; frequently, it was hewed in a solid rock. It consisted of two separate parts or vats close together; one of which was sunk considerably lower than the other. The grapes were thrown into the upper vat, where they were trodden completely, by the feet of five or six men, and the juice, as it was pressed out, ran through a small grated opening in the side, close by the bottom, down into the lower one. The treaders sung, and shouted, and jumped; and all their garments became thoroughly stained with the red blood of the grapes. (Jer. 25: 30, 48: 32, 33.)

Out of the juice was made *Wine* and *Vinegar*. The new wine was commonly put into new goat-skin bottles, with the hairy side turned inwards. (Job 32: 19, Matt. 9: 17.) It became better the longer it was kept, when the dregs all settled to the bottom. (Is. 25: 6.) Besides the vinegar which is usual among us, and to which Solomon refers in one of his proverbs, (Prov. 10: 26,) there was a sort of weak wine, used very commonly by labourers, which was called by the same name. Such was that vinegar which the workmen of Boaz used in his harvest field. (Ruth 2: 14.) This was a common drink also among the Roman soldiers, and seems to have been that *vinegar* which one of them presented in a sponge to our Saviour, when he hung upon the cross. (Matt. 27: 48.) The "vinegar mingled with gall," which had been before offered to him, (v. 34,) and which Mark calls "wine mingled with myrrh," was a preparation of wine mixed with this bitter substance, and frequently given to criminals doomed to suffer death, in order to stupify their feeling, and so take away the sense of pain. Our Lord refused the cup; he would not consent, in the deepest agony of his suffering, to taste a drink that could bring relief only as it deranged and blunted the natural powers of the soul. What a lesson for those who, in times of sorrow, betake themselves to strong drink! What a lesson for those who deliberately sacrifice reason and sense for the brutal pleasure of intemperance, without even this wretched plea!

The treading of the wine-press is used figuratively to denote vengeance and wrath, displayed in the terrible destruction of enemies. Thus the Redeemer is represented as trampling upon the enemies of his people: "Who is this," the prophet inquires, as he saw, in vision, one coming toward him in triumph, from the south: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" An answer returns: "*I that speak in righteousness, mighty to save.*" The prophet again asks: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat?" The reply comes:

*"I have trodden the wine-press alone; and of the people, there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."* (Is. 63: 1—3.) The same figure is employed in the book of Revelation. (Rev. 14: 18.) The wrath of God is compared also to a cup of strong wine, on account of its overwhelming effects. Such wine was deeply red; and oftentimes, to render it still more powerful, it was mixed with different spices. "In the hand of the Lord," says the Psalmist, "there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them." (Ps. 75: 8.)

Grapes were sometimes dried in the sun, and preserved in masses or cakes, like figs. These were the *clusters*, or *bunches of raisins*, which Abigail presented to David on one occasion, and Ziba on another. (1st Sam. 25: 18, 2d Sam. 16: 1.) The Jews were not allowed to gather the fruit of their vines, or of any other tree, until the fifth year after it began to bear. (Lev. 19: 23—25.)

#### CARE OF FRUIT-TREES.

The Olive also yielded a rich reward to the husbandman's care. The fruit was sometimes beaten off the tree with a long stick or pole, and at other times shaken. It was not allowed, to go over the boughs a second time; the few olives that still clung to the tree, were to be left for the poor, as were the grapes that were passed over in the vintage. (Deut. 24: 20, 21.) The gleanings of olives and grapes, is used to represent a sweeping judgment of God, that leaves scarcely any thing behind. (Is. 17: 6, 24: 13.) Olives were trodden in a press of a particular kind, as well as grapes. The word *Gethsemane* means an *oil-press*; no doubt, because such a press, and perhaps more than one, was much used there, for making oil from the fruit that grew so plentifully around, upon the *Mount of Olives*. The oil was very valuable; answering, in a great degree, among the Jews, the same purposes that butter does with us, and, at the same time,

supplying them with light in their lamps. Sometimes, the fruit was plucked before it was ripe, and instead of being cast into the press, was only beaten and squeezed. The oil obtained in this way was the best, and was called *beaten oil*; the sacred lamp in the Sanctuary, was always fed with such. (Ex. 27:20.) The best kind of oil was also mixed with spices and used for *ointment*; all the rest was employed, in various ways, for food, or for common lamps. To "dip the foot in oil," is an expression that signifies to possess a rich and fruitful inheritance. (Deut. 33:24.) Oil, as has been already said, was a common emblem for gladness, and grace of every kind.

Of other fruits, it is not necessary to speak particularly, though several of them were highly valuable. Their character and use have been already briefly noticed, in our account of trees. The Jews were very fond of Gardens, and employed, frequently, a great deal of care, to make them not only profitable, but also beautiful and pleasant. In that warm country, it is peculiarly agreeable to have such retreats, provided with every thing that can gratify and refresh. Shadowy walks, overhung with fruits of richest fragrance; delightful arbours, deeply hid within the cool and silent bosom of some grove planted with fair and stately trees; streamlets of water, sent forth from a constant source, and winding their way in every direction over the whole scene of fruitfulness and beauty: these are luxuries so agreeable to eastern taste, that the rich cannot consent to be entirely without them, if they can be secured by any expense of labour or art. It was common, in ancient times, to build sepulchres in gardens, for the burial of the dead. Thus Manasseh, we are told, was buried in the garden of his own house. (2d Kings 21:18.) So also in the place where our Saviour was crucified, "there was a garden, and in the garden a *new sepulchre*," in which his body was laid. (John 19:41.)

#### HONEY.

Bees formed another object of care with the Jewish farmers. They abounded in their country from the

earliest times; so that it was called, by way of description, "a land flowing with milk and honey." These little animals often laid up their stores in hollow trees, or in the clefts of the rocks; (Ps. 81: 17;) but more commonly, we may suppose, in hives as with us. Honey was very much used at home, but made in such great quantities that it was also carried away to supply other countries, especially in traffic with the Tyrians. (Ez. 27: 17.) Butter or cream, and honey, were esteemed a great delicacy, and it was a sign of plenty in the land, when this kind of food abounded. Such seems to have been the meaning of that promise to Ahaz, that before the child that was soon to be born, should be old enough to know good from evil, the country should be delivered from her enemies, and such prosperity restored, that butter and honey would be his common food. (Is. 7: 15, 16.) The same taste still continues in eastern countries: cream and honey are accounted, especially among the Arabs, the richest luxury of the breakfast table. There was also a kind of *wild honey*, not uncommon in that region. It was not made by bees, but collected from other little insects upon the leaves of certain trees, so as to drop down quite plentifully; sometimes all over the ground. Such was the honey which Jonathan tasted in the wood; the *honeycomb* into which he is said to have dipped his rod, was merely a collection of this wild substance. (1st Sam. 14: 25—27.) The honey which John the Baptist used for food in the wilderness, might have been, at least in part, of this sort; though it is probable he found there much honey of the common kind, as to this day very considerable quantities are laid up among the rocks, through that same region of country: this might very properly be called *wild honey*, as well as the other. (Matt. 3: 4.)

## SECTION III.

## EMPLOYMENTS OF HANDICRAFT, TRADE, &amp;c.

AGRICULTURE, as has been said, was the main business of the whole Jewish nation. It was rendered, by the very constitution of the state, the necessary occupation of the great mass of the people. Hence, there were not with them, as with us, large classes of men employed altogether in the different mechanic arts, or in the business of commerce. Tradesmen and merchants, who make up so respectable a portion of the community in our country, were, for a long time, of almost no account in theirs; and, in fact, could not be said to have been known at all, as distinct, regular orders, in the system of society. This state of things underwent a little alteration, after the time of Solomon. Tradesmen grew more numerous, and began to form, in some measure, a separate class of citizens. Commerce also with foreign nations became, in some degree, and especially at two or three different periods, an object of attention. It was not, however, until the time of the captivity, that the character of society was very materially changed. After that event, a great number of Jews became merchants, and travelled, for the purposes of traffic, into all countries. It grew common, also, to learn particular trades; and hence, we find them frequently mentioned in the New Testament.

It may be asked, how the inhabitants of the cities were employed in those times, when we suppose merchants and tradesmen to have been so few in the land. The answer is, that cities then were generally very small, and pretty much filled with husbandmen. Their small farms lay scattered over the country round, and their chief care was, to attend to their cultivation. (Judg. 19: 15, 16.) Several of them belonged to the Levites, who had their particular employment in another way. Some of the larger ones, only, discovered something of the mercantile character; while a *few* artists might possibly be found in many, if not all. This,

however, was not enough to give any importance to either kind of occupation, as forming a distinct profession in society.

Among the earlier Jews, a great many articles that we are in the habit of getting made for us by different tradesmen, were manufactured in every man's own family, as they were wanted. The women spun and wove, besides doing every sort of needle-work; thus clothing was made for the whole family. And as it was common to wear on the head only a mitre of cloth, and on the feet only a pair of simple sandals, the whole dress could be very easily provided, without the smallest assistance from abroad. Thus nobody wanted a *weaver*, a *tailor*, a *hatter*, or a *shoemaker*. A good housewife, with *us*, will dispense with the services of a *baker*; but, among *them*, the very worst could look no farther than her kitchen, for a *mill*. The common tools, also, that were wanted in farming, and most of the common articles of furniture in their houses, were so simple, that a man of tolerable handy turn would not often think of betaking himself to the skill of another, to have them made. Still, there were always some things that needed more than common art; and, accordingly, the country was never entirely without men who employed themselves in a few of the more difficult trades. There were carpenters, hewers of stone, and various workmen in gold, silver, brass, and iron. The building of the tabernacle in the wilderness, needed some such artists of considerable skill. At that time, however, there was probably a greater proportion of them among the people than afterwards; as, no doubt, the service of many had been employed in this way in Egypt; which country had already made very great progress in the knowledge of various arts. After their settlement in Canaan, there was comparatively little demand for superior skill. The artists, accordingly, seem to have held no very high character for ability in their several trades. Many of them, probably, only turned their attention occasionally to such business, while a great part of their time was spent in other pursuits. Hence, when the temple was to be built, it was thought necessary to procure ma-



sons and carpenters from Hiram, king of Tyre. (1st Chron. 14: 1.)

During the captivity, many of the Jews found themselves, in a great measure, shut out from their old manner of life, and so were compelled to apply themselves to arts and merchandize. And as ever after, their condition was less settled than before, and very many of them were continually scattered among different nations, it became more and more fashionable to learn trades, as the best means of supporting themselves in all circumstances; so that, at last, it came to be a doctrine of their wise men, that all parents were bound to teach their children some kind of handicraft, whether they expected them ever to use it or not. Accordingly, we find in the New Testament, that Joseph was a carpenter, and that our Saviour worked at the same trade. So Paul, also, was by trade a tent-maker, though his birth and education were such that he did not probably dream, when he learned the business, that he should ever be called upon to employ his skill in this way, for a support; but when he was taught to count all things but loss for Christ, and went forth from city to city, persecuted and poor, this humble employment was turned to most serviceable account.

Commerce with foreign nations was not forbidden by the law of Moses; but, at the same time, it was not encouraged in the smallest degree. The reason of this was, that the Jews might be kept as far as possible from mingling with other nations, so as to avoid the danger of falling into their idolatries, and to remain a completely separate people, until the wise purposes of God should be answered. Traffic among themselves, of course, was carried on, upon a small scale, from the earliest times. Hence, we hear from the first, of *weights* and *measures*. Solomon ventured to go far beyond this limited usage of trade. He carried on a traffic with Egypt, for horses; and sent forth a number of vessels, by the way of the Red Sea, to the distant countries of Ophir and Tarshish, which brought him in amazing wealth. After his time, the Jews seem, till their captivity, to have kept up some trade with other people, though it fell far short of what was carried on, while he governed the nation.

Wheat, honey, oil, and balm, are mentioned, as articles that were carried out of the country, in traffic with other nations. (Ezek. 27:17.) No doubt, the wine also, which it yielded so abundantly, of the best quality was to some considerable extent turned into profit, in the same way. (2d Chron. 2:10,15.) In return for the wine and other commodities, a variety of foreign productions were introduced into the land. In the days of David and Solomon, the principal materials for the building of the temple were thus brought from the kingdom of Tyre. We read, that for this purpose, cedar, and fir and almus trees, were hewed on Lebanon, and floated in great rafts to Joppa. (2d Chron. 2:8,16.) Part of the mountains called Lebanon, belonged to Palestine itself, but it seems that the most valuable timber of the kind just mentioned, grew on that part of their long range which fell within the territories of Hiram, the Tyrian king. What the *Almus*, or *Almus*, trees were, cannot now be known. Vast quantities of gold, silver, brass, iron, and all manner of precious stones, were collected by David from different quarters. From Ophir and Tarshish, the ships of Solomon brought gold, silver, precious stones, almus wood, ivory, apes, and peacocks. The commerce with Egypt brought in a great supply of horses and linen yarn; while great companies of camels came, time after time, loaded with every fragrant spice, from the farthest regions of Arabia—such as cinnamon, cassia, frankincense, and myrrh. So plentiful was the introduction of foreign treasures of every sort into the country, in the days of this prosperous monarch, that he is said to have made “silver to be in Jerusalem as stones, and cedars as the sycamore trees that were in the vale, for abundance.”

It would be very desirable, in reading the Scripture to have a correct acquaintance with the systems of measures, weights, and coins, which regulated, in different ages, the ancient traffic of the east. On this point, however, our knowledge never can be very complete or satisfactory. These matters have ever been subject to gradual alteration and change, and antiquity has left us but few notices that can help us to determine any thing

more than mere names. Models, indeed, of the different weights and measures, as they were fixed in the time of Moses, were laid up in the tabernacle, and afterwards in the temple, to be kept as perpetual standards, under the care of the priests. But all these were destroyed when the temple was burnt the first time; and after that period, the whole ancient system was either entirely given up, or at least in a great measure modelled anew, from the systems of other nations. Thus the most ancient weights and measures mentioned in the Old Testament, are left to be determined from the mere slight notices of Scripture itself. Those mentioned in the New Testament are not attended with so great difficulty, though by no means free, in every case, from uncertainty of similar sort.

MEASURES OF LENGTH were, at first, taken from various parts of the human body. So far then as we can determine these parts, we may make a probable guess about the length of the measures: yet it will be *only* probable; because, such measures, though suggested at first by the parts from which they are named, become sometimes gradually settled into lengths that vary considerably from their original natural standards. Measures of this sort were the Digit, the Palm, the Span, and the Cubit.

A *Digit* was the breadth of a man's finger or thumb. A *Palm*, called commonly a *hand-breadth*, was equal to four finger-breadths or digits. A *Span* was equal to the distance between the top of the thumb and the top of the little finger, when they were stretched as far as possible apart; it was as much as three hand-breadths. A *Cubit* was, as one opinion supposes, the distance between the elbow and the wrist of a man's arm; according to another, it was the length of the whole arm, or, at least, from the elbow to the knuckles. It is plain that *two* cubits are mentioned in Scripture, one longer than the other, as much as a hand-breadth; the great difficulty is, however, to determine which of these was the oldest and most common. (Ezek. 40:5.) It has been, nevertheless, pretty generally agreed, to reckon a cubit about a foot and a half of our measure, so as to consider

four of them equal to the common height of a man. Ezekiel mentions a measure called a *reed*: it was equal to six cubits of the longer kind.

In later times, other measures were introduced. The *Furlong* was borrowed from the Greeks: it was one hundred and twenty-five paces in length, equal to the eighth part of a Roman mile. This *Mile*, which is the one intended in the New Testament, being equal to eight furlongs, was, of course, made up of one thousand paces, and was about one hundred and fifty yards shorter than a common English mile. A *Sabbath day's journey* was about seven furlongs; that is, a little less than a mile. This was a measure invented by the Jews, to determine precisely how far a man might go on the Lord's day, without breaking the commandment. (Ex. 16:29.)

HOLLOW MEASURES were of two kinds, as they were used for liquids or for dry articles. Sometimes, however, the same measure was used for both, as we use the gallon and quart. For dry articles, the common measures, in early times, were the *Cab*, the *Omer*, the *Seah*, the *Ephah*, and the *Homer*; for liquids, the *Hin*, the *Log*, the *Bath*, and the *Homer*, seem to have been the most important in use.

The *Cab* was one of the smallest measures, though it is thought by some to have held more than our quart. The *Omer*, we are told, was the tenth part of an *ephah*, and must, therefore, have contained a little more than five pints. An *omer* of manna was the allowance of daily food to each Israelite, in the wilderness. The *Seah* held somewhat more than our peck, and was the third part of an *ephah*. It is called, in our translation of the Bible, simply a *measure*; thus Sarah is requested by Abraham to take three *measures* of fine meal and knead it; (Gen. 18:6;) in which passage this particular kind of measure is mentioned in the original. The same measure is to be understood in Matt. 13:33, and Luke 13:21. The *Ephah* contained three *seahs*, or about three pecks and three pints of our measure. We are told that it was equal to ten *omers*. (Ex. 16:36.) The *Homer* held ten *ephahs*, or about eight of our bushels.

it was the largest dry measure. The Greek *measure*, mentioned in Rev. 6:6, held only a quart.

Measures for liquids seem to have been rated, at first, by the number of egg-shell quantities which they could hold. The smallest was perhaps sufficient to contain but one or two such quantities. A *Log* held six egg-shells full. A *Hin* was equal to twelve logs, or as much as seventy-two times the quantity of a single shell. This would be about five quarts of our measure. A *Bath* was equal to six hins, or seven and a half of our gallons. The *Homer*, accordingly, which was used for liquid as well as for dry articles, contained ten baths as well as ten ephahs, and was, of course, something larger than one of our hogsheads. We are to remember, that the capacities of all these ancient hollow measures are determined only according to probability. There is by far too little information on the subject, to settle the matter, in any case, with precise and solid certainty.

In the times of the New Testament, a *Bushel* was in use. It was the Roman bushel, which contained only a peck in English measure. The *Firkin*, mentioned in the account of our Saviour's first miracle, was a Greek measure, and held about as much as the ancient bath, or ephah; that is, seven and a half gallons. (John 2:6.)

**WEIGHTS.**—It was a long time before men began to coin money, as is common now. Gold and silver were very early used in selling and buying; but they were always *weighed*, like other articles of traffic; so that every piece, whatever its shape might be, was valued just according to its purity and its weight in the balance. In this way, we read that Abraham *weighed* the silver which he paid for the field Machpelah. (Gen. 23:16.) While this method continued, it was common for such as were employed in traffic of any kind, to carry with them a pair of balances, and different weights, in a sort of pouch or bag. These weights were generally stones. Hence, the meaning of those laws which forbid divers weights in the bag, or unjust balances, becomes clear. (Lev. 19:36, Deut. 25:13, 15, Prov. 16:11.) Wicked men sometimes carried a different set of weights with them: one class was too light, and with these they sold;

the other, too heavy, and with these they bought; thus defrauding others in all their dealings. "Shall I count them pure," the Almighty says of such, "with the wicked balances, and with the bag of deceitful weights?" (Mic. 6: 11.)

From this early manner of using silver and gold, we find that all the terms used in the Old Testament to signify the value of different sums of money, are merely the names of common weights. The most important of these weights was the *Shekel*: the name itself signifies simply *a weight*, which shows that it was very ancient and very much in use. We are not able to know exactly what was its weight before the captivity; for, although the same name was continued long after, even down to the time of Christ, there is much reason to believe that the shekel of early times weighed less than the later one. This last weighed nearly half an ounce; the other, therefore, was probably a good deal under that weight. There was, besides the common shekel, a royal one, called "the king's shekel;" this seems to have been considerably smaller than the other. A *Gerah* was the twentieth part of a shekel. (Ex. 30: 13.) There was also a weight called the *Bekah*, or half-shekel. A *Pound* is supposed to have been equal to sixty shekels, and a *Talent*, to three thousand. By these different weights, both silver and gold were counted, and so valued according to their purity and their scarcity, as it was greater or less at different times. A shekel of silver, according to the later estimation of that weight among the Jews, would be about equal in value to our half-dollars; and so, before the captivity, must have been, in all probability, considerably below that rate.

COINS.—After the captivity, the Jews became acquainted with *coins*, or stamped money. The most ancient coin of which we have any knowledge, was the *Darick*, a Persian coin, stamped by royal authority: the *Drams* mentioned in *Ezra* and *Nehemiah*, were this kind of money. The Jews began to coin money for themselves, in the time of the Maccabees, not quite one hundred and fifty years before Christ. A Greek coin, called a *Stater*, was then in common use, and was supposed to be about equal

in weight to the early shekel. Accordingly, when the Jews struck off their coin, called after the ancient weight, the *Shekel*, it was made just as heavy as the stater, though, as we have said, it is most probable that the old shekel was considerably lighter. The new shekel was coined both in silver and in gold, and some of them remain to this day. The "*piece of money*" which Peter found in the mouth of a fish, was one of the staters mentioned above, equal in value to a shekel of that time, and so just enough to pay the tribute money for two persons. (Matt. 18: 28, Ex. 30: 13.) The fourth part of the stater was equal to a *Drachma*, among the Grecian, and to a *Denarius*, or penny, among the Roman coins. This last, in the time of our Saviour, had stamped upon it the head of Cæsar. (Matt. 22: 19.) In value, it was about twelve and a half cents of our money. The Roman *Farthing* was in value one-tenth of their penny; and not quite equal to one cent and a half among us. It was used to signify the smallest value, as the price of a couple of sparrows. (Matt. 10: 29.) A smaller piece of money, equal only to a fourth part of the last, is sometimes mentioned under the same name. (Matt. 5: 26.) The smallest of all was the *Mite*, two of them being equal but to one farthing of the least kind: this was the widow's offering. (Matt. 12: 42.)

Silver and gold, anciently, were far more scarce than they are now: and, of course, the same weight would be far more valuable. This ought to be remembered, in reading the Scriptures.

## SECTION IV.

## LEARNED PROFESSIONS.

BESIDES those who find employment in such active pursuits as have been already mentioned, there is, in our country, a considerable class of men, whose lives are spent more or less in *study*, or in the practice of what are called learned professions. There are many interests of society that cannot be rightly secured, without the direction of knowledge and education, such as persons engaged in the common occupations of labour and business can never be expected to acquire. It is necessary, therefore, that some should devote their whole time and attention to the cultivation of such knowledge, for the benefit of the rest. Hence arise various orders of men, whose business it is to watch over the interests of morality and religion, to conduct the affairs of government, to explain the principles of law and justice, to practise the healing art in the continual care of life and health, or to direct and superintend the great concern of general education, through all its stages, from the lowest up to the highest improvement. It is natural to inquire how far, and under what form, such professional employments were found among the Jews. Who in this nation of farmers, were the Ministers of religion, the Judges, the Lawyers, the Physicians, and the Schoolmasters?

In early times, nearly all these orders of men, as far as such orders were distinctly acknowledged in society, were found in the single tribe of Levi.—The tribe of Simeon are also said by the Jews to have been much employed as schoolmasters, on account of the scantiness and scattered situation of their inheritance.—The tribe of Levi by the law of Moses, had no inheritance among the others, in the division of the land. It was chosen from among the rest, especially for the service of the sanctuary, and was to be supported entirely by contributions from the whole nation. To this tribe belonged the family of the Priests;



and the whole care of the tabernacle and temple was committed exclusively to its members. Their business, however, was by no means confined to the temple. They instructed the people in the knowledge of the law, throughout the land; not indeed by preaching, week after week, as our ministers now do, but by scattering themselves in different posts over the whole country; by writing and circulating copies of the Scriptures; by explaining their meaning as they had opportunity, or were consulted by those around them; and by educating the young. At the end of every seven years, they were bound to read over the whole law, in the hearing of all the people; (Deut. 31: 10—13;) and it was their duty to be ready at all other times, by its diligent study, to answer the inquiries which others might make on the subject of religion. In those times, when printing was altogether unknown, copies of the sacred volume were necessarily scarce, and hard to be procured. It was, therefore, a most important service which the Levites rendered to society, by writing such copies in the most correct manner, and thus securing the truth of God to the people. There were, probably, but few, besides this tribe, who were able to write, as there was but little occasion, in the manners of that age, for them to study the art. Hence, not only the sacred records, but all other kinds of writing, naturally fell to the care of the Levites, among whom, at least a considerable portion were always skilful in the use of the pen. In this way, they came to be of great importance in the business of government, as secretaries, and keepers of the Genealogical Tables. Those of them who were chiefly employed in writing were called *Scribes*. (2d Chron. 34: 13.)

The same tribe furnished the regular Judges of the nation. The extraordinary offices under that name, which God raised up at different times, to deliver and govern the country, were taken, indeed, without regard to any such distinction. But it was expressly provided, that the common and established administration of justice should be under the care of this tribe. The priests, the sons of Levi, were the supreme judges of the land,

by whose word, "every controversy and every stroke" was to be tried. (Deut. 21: 5, Ezek. 44: 24.) So, also, the inferior judges, appointed for all the cities through the country, seem generally to have been Levites. Thus we read of six thousand who were, "officers and judges," in the days of David. (1st Chron. 23: 4.) As the only law of the land was the law of God's word, and their whole character required from them the continual and diligent study of that law, it was to be expected that they would be better qualified than others to explain it in judgment, and so, of course, most suitable to be intrusted with that care.

We must suppose, too, that the chief attention which learning of any kind received in the nation, came from this same tribe. The Levites had leisure and opportunity far more than others, and their minds were necessarily more turned to study and science. It is probable, therefore, that the learning of the country was pretty generally confined to their body.

We have no reason, indeed, to believe that the various sciences of the times were pursued, even among the Levites, to any very great extent; except, perhaps, in the days of David and Solomon: yet, that some attention was bestowed on most, if not all, is manifest from several occasional notices of such kinds of knowledge, which may be gathered from the Scriptures. We read of Physicians, and of healing diseases; the science of *Medicine*, therefore, was in some measure studied and understood; and there was a class of men, though it was probably very small, whose business it was to practise its important art. We discover, also, some acquaintance with *Arithmetic*, *Surveying*, *Geography*, and *Astronomy*; *Mathematical* knowledge, too, to some extent, was necessary in certain employments, which were common among them. But it was especially to the care of History, and Genealogical Annals, and to the science of Morals, that the national taste was turned. It never was the design of the Almighty Governor, who had separated them to Himself out of all the nations of the earth, that they should stand eminently distinguished in the world, for profound and rare learn-

ing of mere human kind. Their wisdom, as well as their glory, was to spring from the simple power of heavenly truth, that its excellency might be of God, and not of man. It was left, therefore, for other kingdoms, to explore the deep recesses of science, and make full experiment, how far mere unassisted knowledge, such as men are most apt to admire, could secure the true happiness and dignity of life. Babylon and Egypt vied with each other in the variety and depth of their learning. The whole world was filled with the reputation of each. Wise men travelled many hundred miles, from distant regions, to listen to the wisdom of their philosophers, and enrich themselves from their treasures of knowledge. "To be learned in all the wisdom of the Egyptians," as Moses is said to have been, was to stand on the highest summit of science. (Acts 7: 22.) But after all, how empty was the pride of these countries, in comparison with the excellency of Israel and Judah. Babylon bowed down in adoration before the sun, and the moon, and the whole starry host of heaven, and worshipped idol gods of stone and wood. Egypt sunk lower still, and abased her wisdom in the worship of bulls, and goats, and cats, and reptiles of vilest kind; yea, her very leeks and onions were changed into gods. Thus, "in the wisdom of God, the world by its wisdom knew not God," and fell into every abominable vice; while, without any remarkable advantages of science, the nation of the Jews retained the truest knowledge of the Holy One, and the soundest principles of morality; such knowledge and such principles as, to this day, cannot be convicted of error. How could this wonderful difference be, except by the force of instruction more than human? The Word of God, though it had little show of wisdom in the eyes of the world, was full of light and power. While they attended to its truth, the Jews were, in all their simplicity, wiser far than the wisest nations of earth.

The *Prophets* formed a very small class of society, but one of principal importance, not only as far as religion was concerned, but also, by reason of their continual connexion with the affairs of government, as advisers

and reprovers of those who managed them. They were not confined to any particular tribe, nor admitted to their office by birth, but raised up for their business from different families. They had, of course, much influence through the nation, as they were the extraordinary ministers of God, and proclaimed his will, in the messages which they delivered. As early as the time of Samuel, schools were established for the preparatory education of such young men as sought this sacred dignity. They were here instructed, under the care of some aged prophet, in those things which might fit them in the best manner to discharge the duties of the office, should God be pleased to bestow upon them the spirit of prophecy in time to come. The students in these schools were called *Sons of the Prophets*, and their teachers were styled *Fathers*. (2 Kings 2: 3, 5, 7, 12, 15.)

The name of *Scribe* was first given to such as excelled in the use of the pen; but because these were generally distinguished likewise in other branches of knowledge, it came, in time, to mean simply a *learned man*. And as the chief part of learning, among the Jews, was concerned with the sacred books of Scripture, the word signified especially *one who was skilled in the law of God*; one whose business it was, not merely to provide correct copies of its volume, but also to explain its meaning. Thus Ezra is called "a ready scribe of the law of Moses." (Ez. 7: 6.) In the time of our Saviour, the *Scribes* formed quite a considerable class in society. Many of them belonged to the Sanhedrim, or chief council, and are, therefore, frequently mentioned in the New Testament with the *Elders* and *Chief-Priests*. The *Doctors of the law*, and the *Lawyers*, of whom we hear, were only the same class of persons under different names: (Luke 5: 17, 10: 25;) these names they received from their business of teaching and interpreting the Law. Their opinion on this subject had great weight among the people. They were said to "sit in Moses' seat," because they undertook to explain the whole meaning of Moses and the other sacred writers; (Matt. 23: 2;) and were, accordingly, consulted in all cases of doubt or uncertainty, about the truth of Scripture.

(Matt. 2: 4.) Hence we learn the meaning of those questions: "Why then say the *Scribes* that Elias must first come?" and "How say the *Scribes* that Christ is the son of David?" (Matt. 17: 10. Mark 12: 35.) Our Saviour applies the same word to a well-instructed minister of the gospel: "Every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." (Matt. 13: 12.)

It was common to address these wise men by the honorary title of *Rabbi*, which means *Great*, or *Master*. This title was introduced not long before the time of our Saviour, as was also the still higher one, *Rabboni*, which is to say *Master* with more emphasis, or rather *My great Master*. (John 20: 16.) In the Jewish schools of learning, the title of *Rabboni* was never bestowed on more than seven persons, who were all peculiarly distinguished for their rank and wisdom. The name of *Rabbi* was given to every one who went through a regular course of education, under the instruction of some wise doctor of the law, and was judged fit to become a teacher of others. Celebrated doctors were resorted to frequently, by a number of scholars. These listened with the profoundest attention to their words, and treated them with the most respectful reverence. It seems to have been common for them to take their seats much lower than their Master, placing themselves before him, round his feet. So Paul, we are told, was brought up, or educated, at the feet of Gamaliel, who was the most learned and honourable doctor of that age, (Acts 22: 3.) Teachers were sometimes, according to a most ancient custom already noticed, called *Fathers*, and their scholars, or *disciples*, styled their *sons*, or *children*. The exhortation to "call no man Father upon earth," had respect to this use of the term, and means, that it is not proper to give ourselves up to the authority of any leader or head of a sect, or to depend on any mere human teacher as an unerring guide in matters of religion and truth, as the Jewish disciples did toward their masters. (Matt. 23: 9.) The usage mentioned is also referred to in that question put to the Pharisees: "If I by Beelze

doub cast out devils, by whom do your *children* (or disciples) cast them out?" (Matt. 12: 27.)



## CHAPTER V.

**DRESS, MEALS, AND SOCIAL  
INTERCOURSE.**

## SECTION I.

## OF DRESS.

THE art of making cloth is very ancient: no doubt, long before the flood, spinning and weaving of some sort were known. The first covering which our original parents used, was formed from leaves of the fig-tree. God afterward instructed them to employ for this end the skins of animals. Soon, it is probable, they learned to manufacture the long hair of some beasts into a rude kind of cloth, and then gradually brought the discovery to greater degrees of perfection, by the use of wool, cotton, and flax. In the time of Abraham, the art seems to have been well understood.

Spinning and weaving were the business of women. Thus in the wilderness, as we are told, 'all the women that were wise hearted did spin with their hands, and brought what they had spun, both of blue, and of purple, of scarlet, and of fine linen,' for the service of the sacred tabernacle which was to be built. Very early, also, they carried the art of embroidery and ornamental needle-work, to a very considerable degree of perfection. (Judg. 5: 30.) The art of *colouring* cloth was also well understood. Sometimes a most splendid *white* was imparted to it, by a peculiar skill of the fullers. This colour was preferred to every other on festival days; on such occasions, the rich and noble robed themselves in gar-

ments of white cotton. It was also customary to be clothed in white as a mark of honour; (Esth. 8: 15;) and the colour has always been a natural emblem of purity and joy. In allusion to these ideas, our Saviour promises his people, that they "shall be clothed in white raiment," and "walk with him in white," in his heavenly kingdom. (Rev. 3: 4, 5.) Angels always appeared in white; and when our Redeemer was transfigured, on the mount, into some resemblance of the glory of heaven, his raiment became "exceeding white as snow; so as no fuller on earth can white them." (Mark 9: 3.) Kings and princes, when they appeared in state, were generally arrayed in *purple*. This was a very bright colour, supplied from the blood of a certain shell-fish, as it was found in a single white vein near the animal's throat. By reason of its great scarcity, it was considered more precious than gold. The rich man in the gospel, whose awful end the Saviour describes, "was clothed in purple." The *scarlet* colour was also much esteemed. It was taken from certain insects, or their eggs, found on a particular kind of oak. The same colour is sometimes called *crimson*. This also was worn as a mark of royalty and power. In cruel mockery and insult, the Roman Soldiers put a *crown* of thorns upon the head of our Redeemer, and a reed in his right hand, to represent a *sceptre*, and arrayed him in a *scarlet robe*, as if they would honour him like a king, bowing the knee before him, and crying, Hail, king of the Jews! (Matt. 27: 28, 29.) Mark and John called the robe a *purple* one, because that name was used in a general sense, for any bright red colour; and often, especially, was applied to a *royal* robe of such a hue, inasmuch as it was itself, by way of distinction, the royal colour.

While the rich adorned themselves with every costly material, the lower ranks contented themselves with clothing of the plainest and cheapest kind. Even coarse hair-cloth was not entirely laid aside, long after the general use of wool and flax. Cloth, as we have already seen, was frequently made from the hair of goats and camels, for the covering of tents. As late as the days of our Saviour, we hear of some such cloth used for gar-

ments: John the Baptist, it is said, "had his raiment of camel's hair." Elijah, whom John resembled so much, seems in his day to have worn the same kind of stuff. He is described as "a hairy man, girt with a girdle of leather about his loins; that is, one dressed in hair, or hair cloth, after the same style in which the Baptist appeared. (2d Kings 1: 8.) We have reason to believe, indeed, that anciently it was very common for prophets to be clothed in such raiment, as we learn from one place, that false prophets were in the habit of wearing "a rough garment to deceive." (Zech 13: 4.) John came, therefore, in this respect, precisely in the severe and self-denying fashion of an ancient prophet; for such in fact he was, a greater than whom never before had been. The *soft clothing* of king's houses formed a great contrast with the rugged apparel of this holy man. (Matt. 11: 8.) This same sort of cloth was put on by such as were deeply afflicted, or wanted to express great sorrow; for the *Sackcloth* of which we hear on such occasions, was nothing else. It was formed into a garment like a sack, with merely holes for the arms, which was thrown over the mourner, and reached down below the knees. In this dress, the afflicted individual frequently sat down in the midst of ashes, having the head all covered over with the same. As this cloth was made most commonly out of goat's hair, it was, of course, of a dark or a black colour; hence those images of covering the heavens "with blackness and *sackcloth*," and of the sun becoming "black as *sackcloth of hair*." (Is. 50: 3. Rev. 6: 12.)

THE TUNICK.—The most simple, and probably the most ancient, garment, was the *Tunick*. This was worn next to the skin, and fitted tolerably close round the body. It had arm-holes, and sometimes sleeves, and reached down, like a long shirt, below the knees. It was commonly made of linen, though frequently, also, of other cloth. Round the waist it was bound with a girdle. When a man had nothing round him but this under garment, it was common to say he was *naked*. Thus we are told that Isaiah walked *naked* and bare-foot; Saul prophesied *naked* before Samuel; Peter was



*naked* in the ship. (Is. 20: 2—4, 1st Sam. 19: 24, John 21: 7.) In time, the tunick grew to be larger and longer, hanging more loosely round the body, and reaching as low down as the ankles; so that in later ages, a shirt of wool was sometimes worn under it. In the English Bible, it is called a *coat*. That which our Saviour wore, "was without seam, woven from the top throughout. (John 19: 23.)

**THE UPPER GARMENT.**—The garment immediately over the tunick was merely a piece of cloth, nearly square, and several feet in length and breadth. This was wrapped round the body or tied over the shoulders. The two corners, which were drawn over the shoulders and hung down in front, were called its *skirts*, or *wings*. It was so large and loose, that it was often used for carrying burdens; as when it is said, one found in the fields a wild-vine, and gathered his *laph* full of its fruit. (2d Kings 4: 36.) So, also, the Israelites carried their kneading troughs, when they went out of Egypt, "bound up in their clothes, upon their shoulders;" (Ex. 12: 34;) and when we read in the New Testament of "good measure, given into the *bosom*," we should think of the large fold of such a garment, gathered round the breast (Luke 6: 38.) The common people wrapped themselves, at night, in this blanket-like covering, and wanted no other for sleeping. On this account, it was unlawful to keep it as a pledge after sun-set: "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only; it is raiment for the skin: wherein shall he sleep?" (Ex. 22: 26, 27.) Hence, in the description of oppressive rich men, it is said, "They cause the naked to lodge without clothing, that they have no covering in the cold." (Job 24: 7.) Upon the four corners of this garment, the law required that there should be fringes, together with a blue ribband, to remind the people of all the commandments of the Lord their God. (Num. 15: 38.) That they might be noticed of men, the Pharisees were accustomed to have these religious signs remarkably large: "They made broad their phylacteries, and enlarged the *borders* of their

*garments.*" (Matt. 23:5.) In our translation of the Scriptures, this article of dress is called a *cloak*, or simply a *garment*, and sometimes an *upper garment*. Such were the garments which the people spread in the way before our Lord, as he entered into Jerusalem. (Matt. 21:8.) It was common to lay it aside, when persons engaged in labour or exercise that needed much activity, as it served only to hinder them: this was done by our Saviour, when he washed the feet of his disciples, and by Peter, when he was employed in fishing. (John 13:4, 21:7.) It was in this way, also, that king David *uncovered* himself, when he "danced before the Lord with all his might," girded merely with a linen ephod. (2d Sam. 6: 14, 20.) The custom may explain that exhortation of our Lord: "Neither let him which is in the field, return back to take his clothes." (Matt. 24: 18.)

THE GIRDLE.—To remedy the inconvenience which arose from the loose nature of their principal garments, the *Girdle* became a most important and necessary part of dress. There were two sorts of girdles: the one, a plain and simple band of leather, about six inches broad, fastened round the body with clasps, the other, more costly, wrought out of finer materials, such as cotton or flax, not quite so wide, and sometimes long enough to encircle the wearer two or three times. It was common, when in the house or unemployed, to lay the girdle aside; but when business of an active kind was to be done, it was all-important that it should be put on, or drawn tight around the loins, if it were only slackly fastened; otherwise, a man's limbs would be much hindered with the loose drapery of his dress, and if he wore his upper garment, it would almost necessarily fall off every minute. Hence, the common phrase *to gird up the loins*, means to get ready for action; and so familiar was its usage in this sense, that it came to be applied even to the mind, or soul, where it could mean nothing else than to cast off negligence and sloth, and summon the spirit to an attitude of firm resolution, or readiness for the discharge of duty. Thus the Almighty calls upon Job: "Gird up now thy loins like a man; for

I will demand of thee, and answer thou me." (Job 38: 3.) And so our Saviour exhorts us all to have our loins girded about, and our lights burning," that we may be ready for his coming. (Luke 12: 35.) The image is still more bold in another place: "Gird up the *loins of your mind*, be sober, and hope to the end." (1st Pet. 1: 13.) It was especially necessary for every soldier to wear a girdle, and to gird himself well, when he entered into battle. Hence, the Christian, who is often compared to a soldier, is required to "have his loins girt about with truth;" that is, with sincerity and soundness in religion: without this girdle, he can have no security or success in his warfare. (Eph. 6: 14.) To gird the loins, signifies also to strengthen, as it always gave more freedom for the use of strength, and was the sign for calling it into action: so, on the other hand, to loose the girdle means to take away strength and power. Thus God girded Cyrus, and loosed the loins of kings before him. (Is. 45: 1, 5.) So Jehovah himself is girded with strength. (Ps. 93: 1.) The girdle was used also for carrying money and other small articles. For this purpose, it was folded double and sewed along the edges, like a long flat purse. It was a very safe and convenient place to put every thing that we are in the habit of crowding into our various pockets. Such were the purses into which the apostles were not allowed to put gold, silver, or brass, when sent out to preach. (Matt. 10: 9.) When a sword was carried, it was fastened to the same belt. Secretaries and writers of every kind, were accustomed to have an ink-horn fixed upon it. (Ezek. 9: 2.)

It seems to have been common to keep two girdles; one for the tunick, and the other for the upper garment. The first was more habitually worn, whenever a man went out; the other was often dispensed with, either because the arms were at leisure to take care of the outer piece of clothing, or because it was laid aside entirely. Thus when Peter was awakened by the angel in prison, he was commanded first to gird himself, and then to cast his upper garment round him, without any mention of a second girdle. (Acts 12: 8.) At other times, however, this also was called into service; or,

perhaps, in such cases, the girdle of the tunick was merely unclasped, and bound round the outside, so as to secure both garments together.

Some other peculiar kinds of clothing were worn at certain periods, by some individuals. The rich and fashionable appeared not only in robes of finer quality than common, but also occasionally put on garments of different name and form, which belonged not to the general usage of the country. Sometimes, too, the aged or infirm needed, in winter, other articles of dress; and in later times, it was not uncommon to find in the land, various fashions of foreign apparel, introduced by strangers from other nations. The Jews, however, were not, in common, much disposed to alter, in this matter or in any other, the ancient customs of their country.

**SACRED GARMENTS.**—The garments of the priests were particularly determined by God himself. Under the tunick, or coat, they were required to wear a pair of linen breeches. (Ex. 28:42.) And over it, the High-Priest was clad with the sacred *robe* and an *ephod*. The robe was like a long shirt, having no sleeves, but only holes for the arms, with small handsome binding round the opening for the neck. It reached down to the ancles, and upon the hem of its lower part were seventy-two little golden bells, with pomegranates of needle-work between them, round about. These were for causing a sound when he went into the holy place, and when he came out, lest he should die. The ephod consisted of two parts, one of which was hung over the back, and the other over the breast; both pieces being united by a clasp or buckle on each shoulder, and secured by a "curious girdle, round about, under the arms." (Ex. 28:) Garments exactly like those of the High-Priest for materials, colour, and form, might not be worn by any other person; nor was he himself allowed to wear them, except in the solemn services of his office. Still, articles of dress resembling the sacred robe and ephod, and called by the same names, were sometimes used by others. (1st Chron. 15:27.)

**SANDALS.**—*Sandals* were generally used for the feet. The *sandal* was a mere sole of wood or hide, covering

the bottom of the foot, and fastened with leather thongs, or straps. When any person was about to enter into a house, it was customary always to take them off, and go in with bare feet. To unloose the thongs on such occasions, and to tie them again when the sandals were to be put on, was the business of the lowest servants. Thus John the Baptist, to express how little notice he deserved, in comparison with Him whose way he came to prepare, exclaimed in his preaching: "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose." (Mark 1:7.) As no stockings were worn, the feet became, of course, dusty and soiled: it was common, therefore, when coming into a house, to have them immediately washed. In receiving a guest, one of the first acts of politeness and kindness was to supply him with water for this purpose. So in the earliest times, we find, in the hospitality of Abraham and others, this circumstance repeatedly mentioned. In his entertainment of the angels, the venerable patriarch proposed this refreshment at once. "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under this tree." We see the same thing in Laban's house, and afterward in Joseph's house. (Gen. 24: 32, 43: 24.) The same custom continued to the latest times of the nation. Our Saviour referred to it, in his reproof of the Pharisee Simon: "I entered into thine house; thou gavest me no water for my feet." (Luke 7: 44.) It was a business of servants to wash the feet of others, as well as to unloose their sandals; and hence our Lord did it for his disciples, to teach them a lesson of humility and kindness toward each other, though Peter thought such condescension too great to be allowed. (John 13: 1—16.) As it was utterly contrary to decency and good manners, to wear sandals in a house, as much so as among us it is to keep a hat on the head in a parlour, so it came to be considered an expression of reverence toward God, to pull them off on sacred ground, or when drawing near to the Almighty in acts of worship. (Ex. 3: 5, Josh. 5: 15.) On this account, the priests were accustomed to attend to all the service of the

sanctuary, with their feet bare, though the Law said nothing on the subject; and much injury to health arose, at times, from standing thus exposed on the cold, damp pavement.

In later ages, shoes of a certain kind, reaching up round the ankle, came to be used. These were considered, however, as more proper for women than for men. Fashionable ladies sometimes wore them made with much ornament and expense. The mass of the people used only sandals; and these are almost always to be understood, when we read of *shoes* in the English Bible.

**THE MITRE.**—The covering for the head was formed of cloth, fitted round it frequently with several folds and in various forms, as it was worn by different classes of persons. It was called a *mitre*, or a *bonnet*. The mitres of the priests were higher than common. Princes also wore them high. In later times, very elegant and costly head-dresses came into fashion, especially among the women.

**THE VEIL.**—The veil was an important article in the dress of women. In very early times, indeed, it does not appear that it was considered by any means essential that every respectable female should wear such a covering, even in the presence of strangers; as we may learn from the history of Sarah, and Rebecca, and Rachel. But in later ages, it was deemed altogether improper for a woman, of any rank in life, to be seen in public without a veil. The apostle Paul, in his first epistle to the Corinthian church, reproved the notion, that in Christian assemblies this usage of the times might be neglected. (1st Cor. 10: 3—16.) Veils were of different kinds: sometimes, made to cover the whole person, from head to foot; sometimes, concealing merely the face and breast; and at other times, hanging downward in front only from the nose or the eyes; while a fourth sort, starting like a cap from the bottom of the forehead, spread over the top of the head, and fell down some distance behind. The veil was the chief distinction between the dress of a woman and that of a man; In other respects the difference was small: the garments



DRESS—VEIL.

of females were generally of a somewhat finer quality, and of a greater length, than those of men; but as to general form and fashion, appear to have resembled them altogether. In the management of the hair, however, and in the use of ornaments and trinkets, there was, of course, as we shall immediately see, a very considerable difference.

**THE HAIR.**—The hair of the Jews, as is the case in eastern countries generally, was almost universally of a black colour. By the men, it was always worn short, except sometimes, perhaps, by delicate and vain persons like Absalom, or by such as were under the Nazarite vow. (Numb. 6:5.) It was common to anoint the hair, especially on festival occasions. The liquid ointment used for this purpose, was made out of the best oil of olives, mixed with spices. (Ps. 23:5, Luke 7:46.) In conformity with this custom, Mary poured ointment on our Saviour's head, as he sat at meat in the house of Simon the leper; but to show her very great regard for his person, she used ointment far more costly than the common kind—"ointment of spikenard, very precious." (Mark 14:3.) At the same time, to express still more affection and profound respect, she anointed also his feet, and wiped them with the hair of her head. (John 12:3.) Females, as in all other countries, wore their hair long. The apostle Paul teaches us that this usage ought never to be abandoned: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." (1st Cor. 11:14, 15.) The same apostle, however, was altogether opposed to the fashion of dressing up this simple ornament with an artificial glory of braided tresses, and gold, and costly gems: on this subject, Peter also thought it proper to leave his inspired admonition. (1st Tim. 2:9, 1st Pet. 3:3.) Such vain decorations were very common among the Jewish ladies.

**THE BEARD.**—Among the men, much more importance was attached to the beard. Ancient nations generally agreed in opinion on this subject. In their estimation, a long, heavy beard, hanging down over the



breast, was an ornament of peculiar excellency, and added no little to the dignity and respectability of any man's person. To show any contempt towards it, by plucking it, or catching hold of it, or touching it without good reason, was a most grievous insult; such as, in modern times, a man of honour, according to the worldly meaning of the phrase, would consider abundant cause for a challenge and a duel forthwith. Nobody was allowed to touch it, except for the purpose of respectfully and affectionately kissing it, as intimate friends were accustomed to do, when they met. It was, therefore, most base deceit, when Joab "took Amasa by the beard, with the right hand, to kiss him," (or to kiss it,) and then smote him with a sword, in the very act of feigned friendship. (2d Sam. 20:9.) To shave off half the beard, as Hanun did to the messengers of David, was a provocation of the most insolent and outrageous kind; and such a disgrace did these unhappy men feel it to be, that they could not bear to show their faces in Jerusalem, till a new growth of hair had covered the nakedness of their chins. (2d Sam. 10:4, 5.) To express great grief, however, it was common to tear out part of the beard, and sometimes to cut it off; at other times, sorrow was signified by neglecting to trim and dress it, and letting it grow without any care. (2d Sam. 19:24.) In the east, the same notions about the beard still continue. The Arabians consider it more disgraceful to have it cut off, than it is with us to be publicly whipped. They admire and envy those who have fine beards. "Pray, do but see," they cry, "that beard; the very sight of it would persuade any one, that he to whom it belongs is an honest man!" "For shame of your beard!" they exclaim, when they would reprove a person for acting or speaking wrong. It is a common form of oath: "By your beard;" or, "By the life of your beard." And to express the best wishes for another's welfare, they want no more significant phrase than "May God preserve your blessed beard!" This comprehends every thing.

ORNAMENTS.—A Jewish gentleman frequently carried a staff for ornament. He also wore a seal, hung

from his neck over the breast, with his name engraven upon it, and sometimes, on a finger of his right hand, there was seen a handsome ring. (Luke 15:22, James 2:2.) In the time of our Saviour, the Pharisees wore, for religious show, broad *Phylacteries*. These were merely four small strips of parchment, with a verse or two of the law written on each, carefully secured in a little case, or bag of leather. They were worn especially at times of prayer; one upon the forehead, and another upon the left wrist. It was a common opinion, that they had the power of charms, to protect the wearer from harm, or, at least, from all the malice of evil spirits. The custom arose from a wrong interpretation of the command: "Thou shalt bind them for a sign upon thy hands, and they shall be as frontlets between thine eyes." (Deut. 6:8.) The later Jews imagined these things were to be done literally.

Time would fail us, to tell of all the various ornaments which the ladies contrived, to decorate their persons and attract admiration: the "beautiful crowns for the head;" the costly gems, or rings of silver and gold, that hung from the ears and glittered on the nose; the "rows of jewels" for the cheeks; the necklaces of pearl, emerald, or golden chain-work, that fell far down over the bosom; the bracelets for the arms; the rings for the fingers; and the tinkling ornaments for the feet. (Isa. 3:18—24, Ezek. 16:10—13, Song 1:10.) With all this finery to arrange and contemplate, a *Mirror* became absolutely necessary. But in those days, there was no glass; and, of course, looking-glasses like ours were unknown. Mirrors were made of molten brass, polished so as to reflect a tolerably clear image. They were not hung up in chambers, as with us, but fitted with a neat handle, and carried in the hand, or else hung upon the girdle, or by a chain from the neck. As they were made small, they were not much more inconvenient than a heavy fan. Such were the "women's looking-glasses," which were used in the wilderness for making the brazen laver. (Ex. 38:8.) In later times, they were frequently made of steel. The apostle compares the knowledge of heavenly things which may be

gained on earth, to the faint images which these imperfect mirrors reflected: "Now we see through a glass, (or by means of a mirror,) darkly; but then face to face." (1st Cor. 13: 12.) It was considered a great ornament to have the eye-lids tinged with a deep black stain. The material used for this purpose down to the present day, in eastern countries, is a rich lead ore, pounded into powder extremely fine. When it is to be used, a small instrument, about the thickness of a quill, is dipped into it, and then drawn through the eyelids over the ball of the eye. This is probably what is meant by *renting the face with paint*. (Jer. 4: 30.) Such a jetty black colour on the lids, sets off the whiteness of the eye to much advantage, and at the same time causes it to appear larger and more expressive. It makes the lashes, also, in appearance, long and beautiful. To give grace and dignity to the eye-brows, they were probably painted too. According to the fashionable style of the times, Jezebel painted her face, when she dressed herself for the coming of Jehu. (2d Kings 9: 30.)

**WARDROBES.**—From the general character of the Jewish dress, loose and large, we may easily perceive that the apparel of one person might, without any inconvenience, be worn by another. With us, it is a rare thing, if one man's suit of clothes will so exactly fit another, that he can wear them without some awkward appearance; but with the Jews, it mattered little for whom a suit was first made: it might pass to a dozen of owners without the smallest trouble. There was no difficulty of this sort, therefore, in the way, when Rebecca wanted to clothe her favourite son in the "goodly raiment of Esau," or when Jonathan stripped himself of his robe and garments, and put them on his friend David. (Gen. 27: 15. 1st Sam. 18: 4.) From this circumstance, it came to pass that the rich frequently supplied themselves with a great many changes of raiment; so that no inconsiderable portion of their property was found in their great wardrobes. These garments they never expected to use themselves; but they served, like some men's fine libraries of untar-

nished books, to display their wealth and taste; and then, while they occasionally made presents out of them to their friends, they might hand them down to their children and heirs, from generation to generation, with all their original value. There was no danger of any new fashion coming forward and spoiling the inheritance, by throwing a whimsical strangeness over its ancient dresses, as must inevitably take place in our country; the eastern manners never allowed such fantastic changes. To this custom of multiplying garments, as one way of laying up treasures, our Lord refers, in that admonition: "Lay not up for yourselves treasures on earth, where *moth* and rust doth corrupt." (Matt. 6:19.) So also the apostle James: "Go to, now, ye rich men; weep and howl for your miseries that shall come upon you: your gold and silver is cankered; your *garments are moth eaten*." (James 5:2, 3. See also Acts 20:33.) Job describes such also in his day: they "heap up silver as the dust, and prepare raiment as the clay." (Job 27:16.) Princes and great men were accustomed to give a change of raiment to those whom they wished to honour. Thus Joseph gave changes of raiment to all his brothers, and to Benjamin no less than five. (Gen. 45:22. See also Esth. 8:15.) It was not uncommon for kings or wealthy noblemen, when they made a feast, to furnish every guest with a suitable garment for the occasion. It was thus Joseph treated his brethren. Especially was this the case at marriage festivals. (Matt. 22:11, 12.) Not immediately to put on a garment thus presented, was great disrespect to the master of the house.

## SECTION II.

## MEALS AND ENTERTAINMENTS.

HAVING attended to the general manner in which the Jews were accustomed to provide for the *dress* and *ornament* of the body, let us next consider their peculiar usages in the matter of supplying it with the *refreshment of food*.

In the chapter on dwellings, we have already given a short account of the utensils most important to be noticed, which were used for the preparation of food and the convenience of eating. The mill, the oven, the table, and the couches, have been described; we need not, therefore, say any thing about them in this place. Nor is it necessary to enter into a detail of the several modes of cookery; a single glance into the kitchen will be quite enough. Vegetables and flesh were prepared there in various ways, but still the general methods of rendering them fit for the table, did not differ materially from those which are now common. Baking, boiling, roasting, and frying, were all employed to give variety to the social feast, as they continually are among ourselves; only, in our age and country, we are furnished, by the improvements of art, with greater conveniences for the several purposes, than were enjoyed in those days. As it was not easy, in that country, to keep flesh any time without it being spoiled, it was common to cook at once the whole of an animal, immediately after it was killed. Thus Abraham dressed for his three guests an entire calf, and set it before them.

The Jews, in the time of our Saviour, were not in the habit of sitting down at a breakfast table early in the morning, as is common with us. It was not considered proper to take a regular meal, till after the public prayers of the morning were over. This was not till about ten o'clock in the forenoon. On Sabbaths and sacred feast-days, it was the custom not to taste a particle of solid food or drink before that time; and if on other days any

thing was eaten, it was only some small refreshment of the lightest kind. So on the day of Pentecost, when the disciples were charged with drunkenness, Peter considered it a completely satisfactory reply, that it was then but the third hour of the day, or nine o'clock in the morning; an hour, at least, before the time when any person thought of tasting wine. (Acts 2: 15. See the Jewish manner of reckoning hours, in the eighth chapter of this volume.) Between ten and eleven o'clock of our time, dinner was taken. It was, however, but a slight meal, made up chiefly of fruits, milk, cheese, and such simple articles of food. The most important meal was supper; for, through the middle of the day, in their warm climate, there was generally little inclination to indulge in the pleasures of the table. Accordingly, we find that great entertainments and feasts were always provided in the evening; they were *Suppers*. Thus we are told, that "Herod on his birth-day made a *supper* to his lords, high captains, and chief-estates of Galilee." (Mark 6: 21.) When Jesus visited Lazarus and his sisters, "they made him a *supper*." (John 12: 2.) So in the parable, "a certain man made a great *supper*." (Luke 14: 16.) A *supper* was of the same importance among the Jews, that a *dinner* is among us; the most notable meal, at which, however slight might be the preparation for other meals, some substantial provision was expected. Whenever, therefore, it was wanted to provide for the table with more than common liberality, by way of self-indulgence or kindness to others, the time naturally selected for the purpose, was the evening, and the manner of entertainment, a supper. Hence, such occasions as with us call for special dinners, were honoured among them with special suppers. In conformity with the custom of the nation, the sacred feast of the Passover was celebrated in the evening. And because it was during the celebration of one of these religious suppers, that our Lord instituted the second Christian sacrament, which was to come in the room of that ancient ordinance, this, also, has ever since been called the Lord's *Supper*, although it is now very properly taken at an entirely different time.

Before every meal, it was customary to wash the hands, as well as after eating. Thus we are informed by the sacred writer: "The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." (Mark 7: 3, 4.) So great was the stress laid upon this ceremony, that they found much fault with the disciples of our Saviour, when they observed them neglecting it: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." (Matt. 15: 2.) As these washings (as well as others which they employed superstitiously, for the purification of cups, pots, brazen vessels, tables, and such things) were so continually called for, it was common to have vessels always standing in a convenient place, with water in them, which might be drawn out and used in this way, whenever wanted. Such were the six large water-pots of stone, that stood in the house where our Saviour attended the marriage in Cana of Galilee: they were set there, we are told, *after the manner of the purifying of the Jews*; that is, according to the plan common among the Jews, for convenience of washing. (John 2: 6.) One good reason for washing before and after meals, was, that they used their hands altogether in taking their victuals: cleanliness, in such a case, could not well be too carefully observed. But when the custom was turned into a superstitious obligation, and insisted upon as a solemn matter of conscience and religious duty, it became an ignorant, childish, and unlawful tradition. In washing, water was sometimes poured lightly over the hands, and at other times, the hands were dipped into it.

Before and after each meal, a short prayer of thanks was offered up to God. This was, no doubt, a sacred custom, handed down from the earliest times. Our Saviour always taught his disciples the duty of looking up, with such an act of worship, to the great Author of every good gift, by his own example. When he fed the multitudes by miracle, he first lifted up his eyes to heaven, and blessed, and gave thanks. (Matt. 14: 19, 15: 36.) The apostle refers to the same duty, and teaches us that every meal is unsanctified where God is not

heartily and humbly remembered: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (1st Tim. 4: 4, 5.)

Knives and forks were not used in eating. The meat was carved into pieces of convenient size, beforehand. Every person helped himself with his right hand. In early times, each had his own portion separate from the rest, as we may see in the account which is given of the entertainment of Joseph's brethren in Egypt; but at a later period, it became customary to eat from common dishes. When food of a liquid sort, like broth, was on the table, each person broke his bread into morsels, and dipped it with his fingers into the dish. (Ruth 2: 14.) Such was the *sofi* which our Lord dipped and handed to Judas. (John 13: 26.) Drink was handed to each, in separate bowls, or cups; hence, a man's *cup* is used figuratively to mean his lot or destiny. (Ps. 11:6, 23: 5.) The Saviour's *cup* was the awful wrath of the Almighty which he drank in the room of guilty men. (Matt. 26: 39.)

Social feasts were common from the earliest times. By the law of Moses, every farmer was required to use a considerable portion of the fruits of his land, each year, in this way. The tythe, or a tenth part, of his corn, and his wine, and his oil, with the firstlings of his flocks and his herds, after a like portion had been set apart for the Levites, were to be consecrated to God, and eaten in a sacred feast before Him, with thankfulness and joy. In this feast, servants, and strangers, and orphans, and widows, and the Levite without inheritance in the land, were to be made free partakers: "Thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God, in all that thou puttest thy hands to." (Deut. 12: 17, 18, 14: 22—29.) These were properly *religious* festivals, excellently adapted to promote a grateful sense of God's favours, and to diffuse the kindly feeling of friendship through all the various classes of society. But besides these, it was usual, as in



every country of the world, to make other feasts; as on occasions of domestic joy, such as a marriage or a birth-day, or for the sake of showing respect to friends and cherishing social intercourse, or merely to gratify the spirit of worldly pride, by a vain parade of kindness and hospitality. At such times, the guests were invited by servants to come at the appointed season. When they arrived, they were received with the greatest attention. They were arranged round the table, by the master of the house, who generally took care to place such as he considered most honourable of the company, in what were accounted the chief seats. The table was supplied in the most plentiful manner. Servants stood ready to attend to the slightest wish, and to see continually that every guest was properly supplied. All proceeded under the eye and direction of the *Governor of the feast*. (John 2: 8.) This was one of the company, appointed to overlook the rest, to preserve harmony and good humour, to see that the servants attended to their business, and to regulate the whole service of the table. While the guests were surrounding the table, it seems not to have been uncommon for servants, by order of the master, to anoint their heads with rich ointment; (Luke 7: 46;) and sometimes, perhaps, to regale them by burning frankincense, or other aromatic substances, in the room.

Our Lord, in his parable of the marriage of the king's son, introduces several circumstances from the customs of the great feasts which were common in that age. (Matt. 22: 1—14.) On another occasion, also, he uttered a parable of a similar kind, while he was reclining at table in the house of one of the chief Pharisees. (Luke 14: 16—24.) It was at the same entertainment, that he reproved the Lawyers and Pharisees, "when he marked how they chose out the chief rooms," or places at the table, and recommended to them a contrary method, of modesty and humility.

**SPIRITUAL FOOD.**—As spiritual and heavenly things can be represented, in the language of earth, only by the help of images of an earthly and sensible kind, it has always been common, among other forms of de-

scribing them, to borrow much for the purpose from the character and circumstances of that refreshment and support which our bodies receive from food. . As the body is nourished by its appointed food, so the soul, because its welfare and improvement are made to depend on knowledge adapted to its nature, and on the continual communication to it of God's grace, is said to *be fed* by them, and thus to *grow* and *become strong*; while, on the other hand, by being deprived of them, it becomes *lean*, *empty*, *languishing*, and *dead*. So, also, all that is necessary to make it thus thrive and grow, is called its *food*, its *bread*, and its *drink*. Such imagery is known to some extent among all people, because it is exceedingly natural; but among the Jews, it was drawn forth in its most unlimited form. Not merely is the soul represented as having its food by which it is supported and strengthened, but this food is served up for its entertainment with all the variety and preparation of a feast. It is not only refreshed with *water*, of which God himself is the great and inexhaustible FOUNTAIN, but supplied, if obedient to the heavenly invitation, with abundance of *milk* and of richest *wine*. A table is spread for its use; provisions of the most excellent sort are prepared with the greatest profusion; and it is called upon to satisfy its hunger without restraint. "Wisdom," says Solomon, "hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither! as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled." (Prov. 9: 1—5.) In similar style, Isaiah more than once sets forth the rich fulness of spiritual blessing which God is ready to bestow upon his people. "In this mountain, shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." (Is. 25: 6.) "Ho, every one that thirsteth! come ye to the waters. And he that hath no money! come, ye; buy and eat. Yea,

come; buy WINE and MILK without money and without price." (Is. 55: 1.)

But it became common to extend the image still farther. The whole richness of that enjoyment which awaits the righteous in the world to come, was often spoken of under this same representation. In the House of their Heavenly Father, his happy children were represented as ever encircling his table, richly spread with the provisions of life, and finding in its social banquet all fulness of enjoyment without interruption, in his presence. Hence that expression: "Blessed is he that shall eat bread in the kingdom of God!" (Luke 14: 15.) And hence, also, it would seem, the phrase, "*To lie in Abraham's bosom*," as used to express the same idea of heavenly felicity. (Luke 16: 22, 23, compared with John 13: 23.) There is allusion to the image under consideration, also, in the Saviour's threatening declaration to the Jews, who supposed *themselves* to be exclusively the children of the Kingdom—the peculiar family of God, while the Gentiles were entirely outcast from his favour: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out: and they shall come from the east, and from the west, and from the north, and from the south, and shall *sit down* (or *recline*, as at table) in the kingdom of God." (Luke 13: 28, 29.) So in like manner, in that most glorious promise to the disciples at the last supper: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may *eat and drink at my table*, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 29, 30.) On the same solemn occasion, when the Redeemer took the cup, and gave thanks, and handed it to the twelve, in the institution of the Lord's Supper, he added these words: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I *drink it new with you in my Father's kingdom*." (Matt. 26: 29.) By this figurative declaration, he intimated that he was very shortly to leave this earthly state, and directed the sorrowful minds of his followers to that infinite blessed-

ness which was to be enjoyed in heaven, where they were all quickly to be re-united.



## SECTION III.

## OF SOCIAL INTERCOURSE.

IN every country, there are certain forms of conduct and speech, by which men regulate their intercourse, and which, by the authority of long custom, are rendered, in a great measure, incapable of change. These are widely different, in different nations and regions, because they have taken their rise, in all cases, from fancy rather than reason, and have all been modified by a hundred accidental circumstances in their progress of refinement. Hence, too, the manners of one people have always some appearance of ridiculous folly, in the eyes of another, as far as they are found to be different. Education and use render us blind to the absurdity of our own, while those of other countries, presenting themselves to our calm consideration, without any such advantage, strike us at once with a sense of their true character. The truth is, no country has a system of manners free from folly. Was the moral nature of man without derangement, it would of itself teach him true politeness, which would be the same politeness in all countries. But while selfishness and pride continue to be the reigning principles of the human character, this cannot be expected. Every system, therefore, which he devises and puts in practice, can only be a very rude imitation of what he imagines a rightly constituted mind would adopt, and which he himself is driven to find out from necessity and self-love, rather than from good will to others. Where the conception, however, is necessarily so defective, and the imitation of that conception so artificial, the result cannot be otherwise than ridiculous. Still, the imitation under any form is better than nothing at all; and inasmuch as what is true and perfect cannot be hoped for, it becomes us to esteem its

resemblance, in whatever country we are found, as a real benefit to society. At the same time, we should not judge that which prevails among other people to be vastly more unreasonable than our own; it accomplishes the same end, and may be, after all, substantially as good and proper.

The forms of politeness and civility, in eastern countries, have always been far more extravagant in their appearance, than any to which we are accustomed. The most common expressions of good will, as they prevail there, would to us seem ridiculous and excessive. The ordinary salutations that pass between friends or acquaintances when they meet, are lengthened out in long and formal ceremony, with the strongest gestures and the warmest professions of regard. To show peculiar respect, it is common to bow the body downward almost to the ground, or to fall entirely prostrate on the earth. We have, in the Bible, repeated intimations of similar manners among the Jews; tempered, indeed, and dignified, in many instances, by the seriousness of religion, but still wearing an aspect peculiar to the east. Thus, in the earliest times, we read that the pious Abraham showed respect to strangers, bowing himself before them low to the ground. (Gen. 18: 2, 23: 7, 12.) And afterward, down to the time of our Saviour, we find in all the course of sacred history, notices of the same fashion. In the parable of the two debtors who could not pay, we are told of them both, that they fell down at the feet of their creditors, when they implored their forbearance. In these cases, it is true, this humble attitude was prompted by great and peculiar distress; but still it would not have been assumed, unless the custom of the times had given it sanction, in the practice of those who wanted to show extreme respect to their superiors. (Matt. 18: 26, 29.) It seems to have been common to show different degrees of respect to different persons, according to their rank and importance, by bending the body in a greater or less measure. Simply to bow down the head, was an expression of mere common civility, that marked no particular regard: to curve the body low down, signified a considera-



**BOWING DOWN.**

ble degree of reverence: to throw it entirely down, with the face upon the ground, was an act of the greatest homage. As the attitude, in some of these cases, was similar to that which it was common to assume in the worship of Almighty God, the same term was sometimes used to express both actions. Hence, in the language of Scripture, to *worship* another, sometimes means merely to show him the greatest respect, by an act of the most profound obeisance.

Among the Jews, the common phrases of salutation at meeting friends, and those which were used in parting from them, were of a religious character, expressing prayers for the blessing of God on those to whom they were spoken. *Be thou blessed of Jehovah; The blessing of Jehovah be upon thee; God be with thee.* Such were usual forms in the most ancient times. A still more universal expression was, *Peace be with you;* and this is the general salutation in eastern countries, to this day. Thus our Saviour saluted his disciples, when he presented himself among them after his resurrection. When uttered by his lips, the words had real and rich signification, widely different from their empty value, as they were commonly used in the ceremonies of a frivolous world. To this difference he himself directed the attention of his afflicted followers, when he was about to be taken from them by death: "Peace I leave with you! *My peace* I give unto you: not as the *world* giveth, give I unto you."

At the present day, eastern salutations take up a considerable time. When an Arab meets his friend, he begins, while he is yet some distance from him, to make gestures that may express his very great satisfaction in seeing him. When he comes up to him, he grasps him by the right hand, and then brings back his own hand to his lips, in token of respect. He next proceeds to place his hand gently under the long beard of the other, and honours it with an affectionate kiss. He inquires particularly, again and again, concerning his health and the health of his family; and repeats, over and over, the best wishes for his prosperity and peace, giving thanks to God, that he is permitted once more to

behold his face. All this round of gestures and words is, of course, gone over by the friend too, with like formality. But they are not generally satisfied with a single exchange of the sort; they sometimes repeat as often as ten times, the whole tiresome ceremony, with little or no variation. Some such tedious modes of salutation were common also of old; so that a man might suffer very material delay in travelling, if he chanced to meet several acquaintances, and should undertake to salute each according to the custom of the country. On this account, when Elisha sent his servant Gehazi, in great haste, to the Shunamite's house, he said to him: "If thou meet any man, salute him not; and if any salute thee, answer him not again." (2d Kings 4: 29.) So, when our Lord sent forth his seventy disciples, among other instructions, he bade them "salute no man by the way;" meaning, that their work was too important to allow such a waste of time in the exchange of mere unmeaning ceremonies. (Luke 10: 4.) We have presented to us, in the meeting of Jacob and Esau, a form of salutation which may give us some notion of the manners of their early age in this respect. Few instances, however, could equal that, in the genuine and affecting interest which it displayed, and we may well suppose, that in common cases, where there was less of friendly feeling, there was, at the same time, more attention to formal ceremony. On that occasion, Jacob, we are told, "bowed himself to the ground *seven times*, until he came near to his brother; and Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: *and they wept.*" (Gen. 33: 3,4.)

When one person made a visit to another, especially if it was to one of high rank in society, it was customary to carry with him some kind of a present. In the earliest times, it is probable that it was principally in this way kings and rulers received their tribute from the people; each one brought, whenever he came into their presence, some gift of greater or less value, as a free expression of his homage. Afterwards, by the power of custom, it came to be considered a matter of course, that no person might visit one in authority over him,



without such an offering by way of introduction and recommendation. Gradually, the same way of showing respect grew to be fashionable toward any other great man. (Gen. 43: 11.) When Saul was made king, there were certain persons who, "despised him, and *brought him no presents.*" (1st Sam. 10: 27.) God reproves the Jews for their unsound offerings, by applying the case to such approaches toward an earthly ruler: "Offer it now unto thy governor; will he be pleased with thee, or accept thy person?" (Mal. 1: 8.) From the notion of respect which such gifts carried in the minds of all, and which led to the general practice of offering them to all distinguished persons, it became an established custom to bring them also to prophets, when they were visited for direction and advice. Hence, when it was proposed to Saul by his servant, to visit Samuel, on a certain occasion of perplexity, he considered it out of the question, for want of some gift to appear in a respectful and becoming manner: "Behold," said he, "if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God. What have we? And the servant answered, Behold I have here at hand, the fourth part of a shekel of silver; that will I give to the man of God." (1st Sam. 9: 7, 8.) From the extreme smallness of the present here considered sufficient, it is plain that the common offerings which the prophets received, were not of any importance as to real value, but were simply meant to express respect, and could not be omitted, according to the usage of the times, without an appearance of rude indifference to the dignity of their character. In the opinion of Saul, a small portion of bread would have been enough, and he was satisfied with the quarter of a shekel, though it was not equal in value to twelve and a half cents. Sometimes, however, princes and great men made them quite magnificent presents. In some instances, they refused to take such offerings, lest they should seem to be actuated by a worldly spirit. It was common, in making presents of any value, to bring them with much parade and show. Thus Hazeel, when he went to meet Elisha, took with him a present of every

good thing of Damascus, piled with great display on the backs of *forty* camels; though we have no reason to suppose that any thing like that number of these animals was really necessary to carry it; otherwise, the gift would have been altogether enormous. In eastern countries, the custom of making presents when visits are performed, is still universally common. To neglect such a tribute of respect, particularly toward one of more than equal rank, is gross rudeness, and cannot fail to meet with marked disapprobation. These gifts are oftentimes carried with great pomp, and so arranged as to make the greatest possible appearance of magnificence and worth; half a dozen of horses being employed to carry what might, without much inconvenience, be borne by one. In conformity with the ancient usage of bringing gifts to kings and princes, as tokens of respect and homage, the wise men who came from the east to worship Him that was "born King of the Jews," came not with empty hands: "When they had opened their treasures, they presented unto him gifts—gold, and frankincense, and myrrh." (Matt. 2: 11.)

In the entertainment of guests, much attention and much formality have always distinguished the eastern manners. The most scrupulous regard to the established forms of dignity and respect, is constantly observed. The particular seat which a man occupies in the room, and the particular posture of his body while he sits, are not matters of indifference; there is a law of long established power to determine both. The seat at the corner of the room is most honourable, and is given to visitors by way of distinction. When an individual sits in the presence of a superior, he shows his respect by sitting completely upon his heels. To anoint the head, regale with burnt perfume, and sprinkle with scented water, are various methods of displaying regard.

Conversation, in these countries, is generally reserved and grave. The people are little disposed to indulge themselves with that free and unrestrained liberty in this matter, which is common among us. They seem to feel, that in a multitude of words there wanteth not vanity; and that in the mere talk of the lips, there is

not often much profit. It is not with them, as in some other countries, a principle, that much silence in company is unlovely, or impolite, or that it is better to talk nonsense for the sake of social intercourse, than to sit with sealed lips when a person has nothing to say: their words are commonly few and formal, and uttered only when they imagine it may be done with dignity, either in the way of compliment or occasional general remark. In ancient times, there appears to have been more disposition for social conversation. Still we find among the Jews, as they are presented to us in the Bible, a considerable degree of the same character in this respect. Their conversation was marked with gravity and moderation, much more than is common in our ordinary intercourse, and words were expected to have meaning, when they claimed attention from others. Hence it came to pass, that when a man undertook to utter his sentiments, they were often expressed in a formal, sententious strain, and if continued any time, took the appearance of a dignified and regular speech. There is even some room to imagine that the phrase, *to open the mouth*, so commonly made use of to express a commencement of speech may have had its rise, in some measure, from the general rareness of the thing, and the idea of importance that was attached to such an undertaking. Among *us*, at any rate, it is generally so incessantly open when there is opportunity to speak, and too generally open to so little valuable purpose, that such an expression would seem to have no great propriety.

The common form of assent in conversation was, *Thou hast said*, or *Thou sayest*; meaning, Thou art right; It is as thou hast said. (Matt. 26: 64. John 18: 37.)

In cities, as we have already seen, the common place of general resort was at the Gate. Here there was a convenient space left free for the purpose, and fitted up with seats for the accommodation of the people. Those who were at leisure, and wished to find some interest for their idle moments, were accustomed to take their seat in this place, and occupy themselves either with looking at what was going on around, or in occasional conversation with others, on the general affairs of the day.

## CHAPTER VI.

### DOMESTIC CUSTOMS AND HABITS.

---

#### SECTION I.

#### OF THE MARRIAGE RELATION.

MARRIAGE has always been considered, among the Jews, peculiarly honourable. Their doctrine on this subject has been, that it is unbecoming and unlawful for any person, of proper age, to continue in a single state. With them, to live without a family, and to die without posterity, could never be altogether without reproach. Hence, their marriages have generally been early. At the age of twenty, at farthest, every young person, according to them, ought to be married. At that age, the obligation to take a companion became most serious and indispensable; and it was considered much more respectable and praiseworthy to attend to the duty a good while sooner.

It was common, from the earliest times, for a father to choose wives for his sons, and husbands for his daughters. Thus Abraham sent his servant to procure a wife for his son Isaac, without consulting *him* particularly on the matter at all; and so, when Samson wanted to marry a particular woman, he applied to his father to get her for him as a wife, as the proper way of accomplishing his desire. (Judg. 14: 1—4.) In some other cases, however, the matter, in relation to sons, seems to have been left altogether to their own discretion. In the first ages, not only her parents, but her brothers also, had authority in the disposal of a female in marriage, as we see in the instances of Rebecca and Dinah. Instead of receiving any property along with his wife, when he married, a man was expected to pay a considerable price, according to his ability, for the woman herself. Gifts were oftentimes to be made to her bro-

thers, and the father was to receive a settled dowry. In this way, an agreement or contract of marriage was made, without any consultation whatever with the intended bride. After this agreement, however, at least in later ages, the damsel was brought into the presence of her suitor, and a formal covenant, or engagement to become man and wife at some future time, was entered into by both, before witnesses; this was called *espousing*, or *betrothing*. Thus Shechem made a bargain with Jacob and his sons: "Let me find grace in your eyes, and what ye shall say unto me, I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife." (Gen. 34: 11, 12.) When a young man was not able to purchase a woman with money, he might, if her friends consented, pay for her by a longer or shorter term of service. So Jacob served seven years for each of his two wives. Sometimes a wife was given as a reward of bravery. (Josh. 15: 15. 1st Sam. 18: 25.) The same custom of purchasing wives is still common in the east; so that it is accounted, in some places, quite a fortune for a father to have many daughters, on account of the wealth which they will bring into his house, by their several marriage-dowries. Frequently, however, the presents which the bridegroom makes in this way, are laid out in clothes and furniture for the bride, and so restored, in some measure, to the giver. Perhaps, in the later times of the Jewish nation, something of the same kind was common.

There was generally an interval of ten or twelve months, and sometimes considerably more, between the time of making the marriage contract, or the day of espousals, and the marriage itself. Thus we read that Samson first went down to Timnath with his parents, and talked with the woman whom he wished for a wife, and "she pleased him well." This was the time of espousals; but it was not till *after a time*, that he "returned to take her" by actual marriage. (Judg. 14: 78.) During all this interval, however, while the bride continued still in her father's house, she was considered and spoken of as the lawful wife of the man to whom

she was betrothed; so that the bridegroom could not destroy their engagement, if he became unwilling to marry her, without giving her a bill of divorce, in the same manner as if she had been fully wedded; and so, on the other hand, if she proved unfaithful to her espoused husband, she was punished as an adulteress. It was between the time of her espousals and her actual marriage, that the virgin Mary, by the power of the Holy Ghost, conceived in her womb the Redeemer of the world. On this occasion, Joseph had power, as her betrothed husband, to make her a *public example*, by causing her to be stoned according to the law; but, at the same time, he was at liberty to give her a bill of divorce and dismiss her privately. Accordingly, though he considered it his duty to give up his intended marriage, he had too much regard for her reputation, and too much confidence, we may suppose, in her own account of the miracle of her conception, to expose her before the world; and so had concluded to adopt the other course, when the angel relieved his anxiety, by commanding him to take her without hesitation. (Matt. 1: 18—20.)

When the time of marriage arrived, the bride prepared herself for the occasion with the utmost care. She was adorned by her attendants with all the elegance which the taste of the times rendered fashionable; and to complete her joyful appearance, the bridal crown was placed upon her head. The bridegroom presented himself at her father's house, attended with a number of young men of his own age. The wedding festival frequently lasted seven days, as we may see in the case of Samson, and in that of Jacob at a much earlier period. During this time, the bridegroom and his companions entertained themselves, in various ways, in one part of the house; while the bride was engaged with a like company of her young female friends, in another. It was not considered proper on such occasions, or on any other, for young persons of both sexes to mingle together in the festive circle, or even so much as to eat at the same table. In the account of Samson's wedding, we find that one method of giving life to

the intercourse of the young men, was to propose riddles, and exercise their ingenuity in explaining them. The companions of the bridegroom were sometimes called the *children*, or *sons*, of the *bride-chamber*. On the last day, the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instruments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the mean time, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a cheerful participation of the Marriage Supper, with such social merriment as suited the joyous occasion. None were admitted to this entertainment, beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in. Such appear to have been the general ceremonies which attended the celebration of a marriage. No doubt, however, among different ranks, and in different

MODERN JEWISH MARRIAGE CEREMONY.





ages of the nation, the particular forms and fashions were often considerably different.

In modern times, the Jews have a regular, formal marriage-rite, by which the union is solemnly ratified. The parties stand under a canopy, each covered with a black veil; some grave person takes a cup of wine, pronounces a short blessing, and hands it to be tasted by both; the bridegroom puts a ring on the finger of his bride, saying, *By this ring thou art my spouse, according to the custom of Moses and the children of Israel*: the marriage contract is then read, and given to the bride's relations; another cup of wine is brought and blessed six times, when the married couple taste it, and pour the rest out in token of cheerfulness; and to conclude all, the husband dashes the cup itself against the wall, and breaks it all to pieces, in memory of the sad destruction of their once glorious Temple. But there seems to have been, anciently, very little form of this kind. In very early times, the only ceremony by which the union was confirmed, was a solemn blessing, pronounced by the nearest relations, on the parties who agreed in their presence to become husband and wife; and this was rather a mere circumstance established by pious custom, than a rite by which the marriage itself was performed. (Gen. 24: 60.) The manner of marriage was of this simple kind, in the days of Ruth. Boaz merely declared in presence of the elders assembled at the gate, that he had resolved to take the daughter of Naomi to be his wife; "and all the people that were in the gate, and all the elders, said, We are witnesses. The Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem." So Boaz, we are told, "took Ruth, and she became his wife." (Ruth 4: 11, 12.) Before the time of Christ, it became customary to have some little more ceremony: still, it seems that the marriage connexion was supposed to be formed, rather by the whole celebration of the wedding together, as a mutual public agreement in the presence of the friends of both parties, than by any one particular rite.

**SPIRITUAL MARRIAGE.**—As no relation on earth is more intimate and tender than that which is formed by marriage, our blessed Lord, who was accustomed to employ every strongest image which the world could furnish, to express his close union with the church of his redeemed people, and his most affectionate concern for their welfare, has, in his holy word, made much use of this connexion, among others, for that purpose. The church is his bride, and his spouse; and as the bridegroom rejoices over his beloved in the day of marriage, and as the kindest husband cherishes the wife of his bosom, so he delights in his people, and so he keeps them with continual care. The apostle, speaking of this spiritual marriage in one place, calls it *a great mystery*; whereby, as in common marriages a man and his wife become, according to the original institution of God, *one flesh*, so the people of Christ are made, as it were, “members of his body, of his flesh, and of his bones.” (Eph. 5:23—33.) This way of representing the union between God and his church, was used long before the time of Christ. The inspired writers of the Old Testament were familiar with the image. To encourage Zion, the prophet exclaims: “Thy Maker is thy husband; the Lord of Hosts is his name!” “As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee!” (Is. 54:5. 62:5. See also Jer. 2:2. Ezek. 16:8—14.) Hence, in conformity with the same image, nothing is more common in the language of the ancient prophets, than to represent the impiety and idolatry of the Jewish church as adultery, and unfaithfulness to the solemn vows of marriage.

Sometimes, under this image of a marriage union, the relation between God, or Christ, and his *whole professing* church, as a separate society on earth, is represented; at other times, it is employed to shadow forth the far higher and more glorious connexion which exists between Him and the *true spiritual* church, made up only of real believers, of which the other is but the outward, and too often to a great extent, the empty sign. This mysterious and sacred union, whereby the Messiah becomes one with the whole body of his true redeemed

people, is beautifully celebrated under the allegory of a royal marriage, in the forty-fifth Psalm. The Bridegroom and bride, magnificently described in that inspired song, were always understood, long before Christ came into the world, to mean the promised Redeemer and his church; and, accordingly, the apostle Paul expressly teaches us that the character of the first belongs only to the Son of God. (Heb. 1:8, 9.) The same allegory is still more fully presented in another whole book of the Old Testament Scriptures. The Song of Solomon is a poem framed altogether in conformity with the solemnity of a real marriage. The bridegroom and bride, and their companions, are all introduced, in regular and animated dialogue; and the whole language and imagery of the piece, have immediate respect to the circumstances of an actual marriage scene. From the earliest times, however, the Song has been considered mystically descriptive of a far more exalted love, and a far more intimate union, than any of a mere earthly kind. King Solomon, whom it presents to our view, arrayed in his festival robes, and wearing the "crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart," is the humble type of a far more illustrious, even a heavenly Bridegroom. His spouse, "fairest among women," and adorned with all the magnificence of a *Prince's daughter*, represents an exceedingly more glorious Bride—the Church of God, *purchased with his own blood*, and rendered comely beyond expression, with the beauty of holiness and the garments of grace, supplied by his own Spirit. This is the bride, *the Lamb's wife*, of whom the apostle speaks in the book of Revelation; and who, as he tells us, is the holy city, the new Jerusalem; that is, the redeemed church of Christ. (Rev. 21:2, 9, 10. 22:17.) In the vision of prophecy, the inspired disciple is carried far along the distance of many hundred years, to the remotest end of time. Scenes of trial and distress rise upon his view one after another, in long and melancholy succession; and while the church is still upheld, and gradually advances onward to greater importance in the world, it is,

nevertheless, surrounded on every side with frightful forms of darkness, and met at every step with rising shapes of difficulty and danger; so as to seem, at times, just ready to be overwhelmed with their power. All this, however, is but the course of preparation for her day of triumph and joy. In the end, a voice is heard, like the sound of many waters and of mightiest thunders: "*Hallelujah! for the Lord God omnipotent reigneth! Let us be glad, and rejoice, and give honour to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her,*" says the sacred writer, "*was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.*" Then said the angel to the holy man: "Write, Blessed are they which are called unto the *marriage supper* of the Lamb!" (Rev. 19: 6—9.)

After this brief consideration of the frequent use which is made of the image in question, in other parts of Scripture, we are better prepared to perceive the beauty and force of several allusions which are made to it in the Gospels. John the Baptist distinguishes Christ with the title of the Bridegroom; no doubt, with reference to that spiritual relation to his church, which, under the image of a marriage, was so familiar to readers of the Jewish Scriptures, and which every serious Jew well understood could be properly ascribed to no other but the Messiah of God, who was to come into the world. He styles himself the bridegroom's friend, to intimate that he acted in his work but as the humble minister of Christ, and found his own joy in the advancement of his Master's glory. (John 2: 29.) Our Saviour, in another place, represents himself under the same character, and his disciples are, at the same time, called the children of the bride-chamber, or companions of the bridegroom. (Matt. 9: 15.) In the parable of the marriage of the king's son, we have again presented to us the *mystical allegory* of the Old Testament already noticed, rather than a mere-illustration of one particular point by *comparison* with the ceremonies of a great wedding. The King's Son is no other than Messiah himself, the spi-

ritual Bridegroom of Solomon's Song, whose Father is the King of kings, the everlasting God. To the marriage festival, so long foretold in their own prophecies, the Jews were first invited. But they refused to come; as a nation, they put far from them the blessings of the gospel. In anger, God has sent forth his armies to burn up their city, and to scatter them, with great destruction, among all the nations of the earth, as they are found to this day. Then the invitation went forth to the long neglected and despised Gentiles, who were sunk in the lowest degradation of ignorance and idolatry. To them the call has been sounding ever since, and many have been compelled, by its heavenly persuasion, to attend and come; while many others, alas, have repeated, as multitudes are still repeating, the miserable folly of the Jews, turning a deaf ear to the sound of kindness, till fear came like desolation from the Almighty; and destruction, as a whirlwind, big with the wrath of Jehovah, swept them away. But "when the king came in to see the guests, he saw there a man which had not on a wedding garment." In great houses, festival garments were always kept ready for such an occasion, and furnished freely for all the guests. It was, therefore, a most offensive disrespect to the master, for any guest to neglect clothing himself with one immediately. When the king asked for an explanation, the man was speechless. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness." All this strongly represents the danger of trifling with God, by a mere show of complying with the call of the gospel, while the simple terms of salvation are neglected. To sit down at the marriage supper of the Lamb and his bride, we must each one be arrayed in the robe of righteousness, which he himself has provided, at vast expense, for every guest. Whosoever may come forward, to be a partaker in the spiritual feast, without this robe, will assuredly be covered with speechless confusion, and thrust out into eternal darkness. To be forcibly cast out with shame, from the joyous assembly and the brilliantly lighted room of a royal marriage festival, into the comfortless

and lonely gloom of night, outside of the house, would be an exceeding mortification; but this furnishes only a feeble representation of the horror that must seize the soul, when it is driven from the presence of God in anger, and shut out far from his peaceful kingdom, in the deepest night of death and hell. Ah, *there* indeed "shall be weeping and gnashing of teeth!" (Matt. 22: 1—14.) The danger of failing to secure the blessing of Heaven, through negligence and sloth, is most strikingly displayed in another marriage parable. Five of ten virgins who were assembled at the bridegroom's house, to go forth and meet him with lights, when he should come home in the night with his wedding procession, were so foolish as to take no oil with them in their vessels. At midnight, while they all slept, there was a cry made: "Behold the bridegroom cometh; go ye out to meet him." Then these virgins had no oil, and were compelled, at that late hour, to go and buy. But while they were away, the bridegroom came, "and they that were ready, went in with him to the marriage; *and the door was shut.*" When the foolish virgins returned, they could find no admission to the joyful company within. "Watch, therefore," is the language of the Saviour, "for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 1—13.) Blessed are they which are called unto the marriage supper of the Lamb!

**POLYGAMY.**—God, in the beginning, made only one man and one woman, and thus showed his will, that no man should ever have more than one wife at the same time. (Matt. 19: 4.) Very early, however, this excellent appointment was transgressed. Lamech, long before the flood, had two wives; and afterward, it became so common, that even pious men, like Abraham and Jacob, fell into the evil. Among the Jews, it was very fashionable, in the time of Moses, to have more than one wife, and continued so, at least in the higher ranks of society, long after. Before the time of our Saviour, however, it seems to have become far less common. The law of Moses suffered it, on account of the hardness of heart which was found among the people. The

frown of God, however, was displayed against it, in the dispensations of his righteous providence. How was the comfort of Abraham's house disturbed by his unhappy marriage with Hagar! and how were the years of Jacob afflicted with the bitter jealousy of his wives, and the ungodly conduct of his sons! What a heavy cloud of sorrow hung upon the family of David, from the same source! And what shall we say of Solomon, with his thousand women? They "turned away his heart" from the Lord, so that his most illustrious life was covered, toward its close, with a dreadful darkness of guilt; and a fearful mystery is left to rest, in the word of God, over all his latter end! The *Concubines*, mentioned in the Bible, were true wives, as really married as any others; only they were persons of lower condition than the principal wives, frequently mere servants in the house, and so were married with much less ceremony. Their children were not always placed on an equal footing with those of other wives, in the inheritance of their father's property.—Polygamy still exists in eastern countries to an awful extent, and is the source of unnumbered evils.

**DIVORCE.**—The Jews, from the earliest times, exercised a very arbitrary power over their wives. Divorces were frequent, and often for slight offences. God always regarded such conduct with displeasure. (Mic. 2:9. Mal. 2:13, 14.) Still, it was not expressly determined by the law of Moses, to what cases the power of the husband should be restrained in this matter. The husband was left to decide for himself, whether a sufficient occasion for separation was found in his wife: and was only required, if he resolved to send her away, to give her a *Bill of divorce*. (Deut. 24:1—4.) Before the time of our Saviour, the Jewish doctors became completely divided in opinion, about what should be considered a just cause for divorce. One class maintained, that, according to the true meaning of the words of the law just referred to, no reason, except adultery, was sufficient; while another asserted that the law allowed a man to put away his wife for any matter of displeasure whatever, even the most insignificant. This latter

sentiment seems to have prevailed most generally, through the mass of the nation, if we may judge from the licentious practice in this point, which was every where common. To tempt our Lord, the Pharisees proposed to him this much disputed question: "Is it lawful," they said, "for a man to put away his wife *for every cause?*" Jesus placed before them the original divine institution of marriage, and then pronounced, "What God hath joined together, let no man put asunder." Why, then, it was asked, did Moses allow it? Jesus answered: "Moses, because of the hardness of your hearts, suffered you to put away you wives; but from the beginning it was not so." (Matt. 19:3—9.) The law of Moses in this case, as in some others, only attempted to regulate, with an imperfect remedy, the evil, which the obstinacy of national feeling would not allow to be at once repressed by a positive statute. This, however, was a provision of mere *civil government*, and did, by no means, as many of the Jews thought, establish a rule of *religion*, which might satisfy a man's conscience in the presence of God. Our Lord allowed but one sufficient cause for divorce. (Matt. 5:32.)—Not only was it common for *men* to put away their wives, but, in the latter period of the nation, *women* not unfrequently divorced their husbands. One of Herod's sisters took this step; and his grand-daughter Herodias set a similar example. She first married her uncle Philip; after some time, she separated herself from him, and married his brother, Herod the tetrarch. (Matt. 14:3.) Drusilla, the sister of Agrippa, put away, in like manner, her first husband, to marry Felix. (Acts 24:24.)



## SECTION II.

## OF THE RELATION BETWEEN PARENTS AND CHILDREN.

FROM the most ancient times it was counted, among the people of the east, a great misfortune, and, in some measure, a reproach, to be childless. It was the honour of families to have their name handed down in a long succession of sons, from age to age, to the remotest generations. It became, therefore, a matter of highest interest, with every new representative of the house, that its genealogy should not be stopped in his person, and thus the shame of disappointing the hope of all his ancestors, be brought down upon his single head. On this account, it was disgraceful to continue in an unmarried state; and as life has no security, it was counted unsafe to delay marriage any time, lest death should cut off the privilege of posterity: hence, fathers were anxious to have their children married early. From the common feeling on this subject, arose also that strange custom which required a man's nearest male relation to marry his wife, in case he himself died without children. This custom had existed, with authority that could not be disregarded, a long time before the age of Moses; as we learn from the history of Judah's sons. (Gen. 38: 8—12.) In the law of Moses, it was made a regular statute of the Jewish government. To prevent, however, its unhappy effect in particular instances, where a great unwillingness to marry a brother's widow might be felt, a method of avoiding the connexion was appointed, accompanied, indeed, with some disgrace, but, withal, rendering the rule extremely mild, in comparison with its old form of inflexible rigour. The whole design of this regulation was to raise up a succession for the man who died childless, "that his name might not be put out of Israel." (Deut. 25: 5—10.) Where the desire of having offspring was so strong, it is easy to perceive that barrenness in the married state would be considered a most afflicting calamity. We have repeated illustrations of

this, in the history of the Bible. In such cases, it was sometimes, at least in the earliest ages, thought expedient by wives to give their maids, as concubines, to their husbands, and then adopt their children as their own. Thus Sarah, Rachel, and Leah too, consented to act. The prophets often refer to this strong national feeling, in their figurative pictures of prosperity or desolation. (Is. 49: 17—23. 54: 1—4. 47: 9.) In allusion to the same feeling, our Saviour says, in predicting a time of dreadful calamity, "Behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck!" (Luke 23: 29.) What a season of distress would such language represent to the ears and feelings of a Jew!

For an account of the ceremonial observances which the law required after the birth of a son or a daughter, read the twelfth chapter of Leviticus. It was an evidence of much poverty in the circumstances of Joseph and Mary, that they could bring to the temple, for an offering of purification, only "a pair of turtle-doves or two young pigeons." (Luke 2: 22—24.) At the end of eight days, every son was to be dedicated to God, by the rite of circumcision. (Gen. 17: 10—14.) In later times, at least, it became common to give the child its name at the same time, as is now the general practice when baptism is administered, in Christian countries. (Luke 1: 59. 2: 21.) Names, among the Jews, were never without meaning. It was not uncommon for a person, as he advanced in life, to change his first name, or to receive a new one in addition to it. Kings and princes frequently changed the names of those whom they raised to honour and power in their governments. (Gen. 41: 45. 2d Kings 23: 34. 24: 17.) There was probably some allusion to this custom, when God, as an expression of his favour, gave new names to Abram and Jacob. In the later ages of the nation, when the Jews were compelled to mingle more with other people, and other languages began to creep into the room of the ancient Hebrew, it was very common to be called by different names; one Hebrew, and another Greek or Latin. Sometimes, both of such

names signified the same thing; the one being a mere translation of the other: so *Cephas* and *Peter* equally mean a Rock or Stone—the name given to Simon, by our Lord Jesus Christ. (John 1: 42. Matt. 16: 18.) In the New Testament, we find almost all the Old Testament names that are mentioned, somewhat altered; thus we have *Esaias* for Isaiah, *Elias*, for Elijah, and many other such changes, as may be seen in the list of names in the first chapter of Matthew, and also in the third chapter of Luke. These, however, were not intended to be *new* names, of any sort; they are merely the old Hebrew names written as they were usually pronounced by those who spoke Greek, according to the smooth and soft style of the Greek language. In translating the Greek Testament into English, these forms have crept into our language too: though it certainly had as much right as the Greek, to change them into conformity with its own pronunciation, according to the forms in which it seemed best to express the original Hebrew names themselves.

The authority of a Jewish father, in his family, was very great. We have seen already, how absolute it was in providing for the marriage of a son or daughter. When a daughter married, she passed entirely into another family, unless she happened to have no brother, in which case she became heiress of her father's estate. (Numb. 27: 1—9.) A son continued to live, after marriage, in his father's house; and while he did so, the father's authority still rested upon him with full weight; and, at the same time, upon the daughter-in-law, with all their children. The whole Scriptures inculcated on children, the duty of affectionate respect and kindness toward their parents, as long as they live, in the most solemn manner. The law required parents, on the other hand, to train up their children, with the most unceasing diligence, in the knowledge of religion and in the fear of God. (Deut. 6: 7. 11: 19.) The gospel has enforced the same duty, with repeated admonitions. What a fearful account must many parents who bear the Christian name, render for their sad neglect of this matter! Can the obligation on such be less than that, which, in the

passages referred to above, God laid, with so much solemnity, upon the ancient Jews? "To whomsoever much is given, of him shall be *much* required!"

THE BIRTHRIGHT.—The *first-born* son inherited peculiar privileges. He received a double portion of his father's estate. (Deut. 21:17.) He possessed some authority similar to that of the father, over his younger brethren; at least, when the father was taken away; and was regarded with some peculiar respect, as the principal representative of the family. In the family of Jacob, as the first privilege was given to Joseph, so this second one was secured to Judah, because Reuben had rendered himself unworthy of his natural right, by gross sin. (1st Chron. 5: 1, 2.) Before the giving of the law, advantages of a kind yet far more important, belonged to the birth-right. The oldest son seems to have enjoyed a *religious* pre-eminence over the rest of the children, as well as a mere worldly superiority. The father of every family was its proper priest, whose business it was to offer sacrifice to God, in behalf of his whole house, as Job was accustomed to do. In case of his absence or death, this important office, we have reason to believe, fell to the care of the first-born son. It appears, moreover, that God, in the natural order of his providence and grace, distributed his benefits not without some regard to this distinction of birth; appointing an inseparable connexion between them and the father's peculiar solemn *blessing*, while, in the established order of things, this blessing came to be considered the proper right of the first-born. Such, at least, was the method which the Divine wisdom respected as regular, in the case of Esau and Reuben. By virtue of their birth-right, they were authorised to expect a large measure of the rich BLESSING pronounced on Abraham, to rest on each of themselves, and to be handed down continually in the line of their posterity, till it should, at last, be crowned with the accomplishment of the Great Promise—the appearance of that *Seed* in whom all the nations of the earth were to be blessed. Reuben lost his natural advantage in this respect by shameful wickedness; as before, Esau had sold his for a morsel of bread;

thus profanely despising the rich spiritual blessings with which it was connected. The latter sought the blessing afterwards, "carefully, with tears;" but he "found no place of repentance," (or *change*,)—no possibility of altering what was done, by a change in his father. (Heb. 12: 17.) The right of the Priesthood was given, by the law, to the tribe of Levi, and the religious superiority of the first-born seems to have continued no longer. (Numb. 3: 12—18.)—It is easy to see, from what has been said, how the term *first-born*, came to be used figuratively, to signify a character of highest dignity, or to denote any thing of principal importance in its kind. The *first-born of the poor*, are those who are pressed with exceeding poverty. (Is. 14: 30.) The *first-born of death*, is a death of uncommon cruelty. (Job 18: 13.) So, to express the dignity of the saints, they are called, *The church of the first-born*. (Heb. 12: 23.) Christ is styled the *First-born of God*; (Ps. 89: 27. Heb. 1: 6;) also the *First-born of every creature*, as being before all things—the Beginning and Head of creation; (Col. 1: 15;) again, the *First-begotten from the dead*, as being the Beginning of the resurrection, and the Head of the whole family of believers, who are yet to rise. (Rev. 1: 5.)

**ADOPTION.**—The practice of adopting sons has prevailed to some extent, in every age, among different nations. By this act, an entire stranger by birth might be received into a man's family as his own child, and thus become entitled to every privilege which actual sonship could expect. We find one instance of this, in the history of Moses; Pharaoh's daughter took him to be her son. (Ex. 2: 10.) Daughters were sometimes adopted in the same manner; an example of which we have in the case of Esther: "When her father and mother were dead, Mordecai took her for his own daughter." (Esth. 2: 7.) It is not clear that this way of receiving children was very common among the Jews; but they could not but be familiar with its practice, as it existed in other countries, especially in latter times, when they were brought, by their national calamities, to mingle so much with people among whom the custom was general. The

Scriptures, accordingly, make several allusions to it. God is said to *adopt* persons into his family, when, by his grace, he converts them from the power of sin, and gives them, through Jesus Christ, a title to the rich inheritance of his people. To as many as receive Christ, is given power to become the sons of God. (John 1: 12.) They are then no more foreigners and strangers, but fellow-citizens with the saints, and *of the household of God*. (Eph. 2: 19.) The spirit of adoption is sent forth into their hearts, whereby they cry, *Abba, Father*; and they become assured of an eternal inheritance, being made heirs of God, and joint-heirs with Jesus Christ, (Rom. 8: 14—17.)



## SECTION III.

## OF SLAVES.

SLAVERY seems to have existed before the flood. Noah speaks of it as a thing well known. Among the ancient patriarchs it was very common. The *servants* of whom we hear in the history of their times, were properly *slaves*, who might be bought and sold without any regard to their own will. Some of the richer shepherds, like Abraham and Job, appear to have had thousands of them belonging to their households. The government of the master, however, was probably, in these cases, of the mildest kind; so that it would be considered a privilege, by such as were not able to establish a great, independent family for themselves, to be admitted as servants, into the prince-like household of another, beneath the protection of whose power they might dwell in safety and comfort. By the law of Moses, no Jew could be held, by one of his own countrymen, as a bond-servant or slave for life. Unless he himself insisted on staying with his master, he became free after a service of six years; and whenever the year of Jubilee came, all Hebrew servants, whatever had been their time of past service were to be dismissed with

liberty, as a matter of course. (Ex. 21: 2—6. Lev. 25: 39—55.) Strangers might be kept in continual bondage. They were acquired, either by being made captive in war, or by purchase: the children of servants were, by their birth, placed in the same state; these were distinguished by the name of *home-born*, or *born in the house*. A man might also become a servant, on account of a debt which he could not pay. (2d Kings 4: 1. Matt. 18: 25.) Sometimes, a man oppressed with poverty sold *himself* to a master. The law denounced sentence of death against the person who should steal a fellow-being, to sell him for a slave. (Ex. 21: 16.)

By their law, the Jews were required to treat their servants with humanity; and particular commandments were given, to secure for them several important privileges, both of a civil and of a religious kind. (Ex. 21: 20, 26, 27. 20: 10. Deut. 12: 18. 16: 11.) In a large household, the servant who was considered most faithful and discreet, was placed over the rest, as superintendent, in the general management of the house. He was called the *Steward*. Such was Eliezer, in the house of Abraham. (Gen. 15: 2. 24: 2.) Ministers of the gospel are styled, in the New Testament, "*Stewards of the mysteries and of the manifold grace of God;*" because they are principal servants in the household of Christ, appointed to watch over its affairs, and entrusted, in a peculiar manner, with the distribution of its spiritual provisions. (1st Cor. 4: 1, 2. 1st Pet. 4: 10.) This is a trust that calls for the greatest diligence and the most vigilant care; unfaithfulness in the discharge of its duties, will be visited with dreadful punishments. (Matt. 24: 45—51.)

The condition of slaves among the Gentile nations, especially the Greeks and the Romans, were far less tolerable than among the Jews. They were not supported by those to whom they belonged, and yet were allowed to have only the smallest private possessions; these, moreover, were entirely subjected to the will of their masters. To them, the rest of the Sabbath never came, and no sacred festival interrupted the course of their labour, with its regular and joyful return. Among

the Romans, slaves were considered no better than cattle, without any civil or religious right: the law protected them with no care; the master ruled them with unrestrained authority. For the smallest offences, they were cruelly scourged; and when the wrath of the owner was greatly kindled, he might cause them to suffer a painful death. The common way of inflicting capital punishment upon slaves, was by the *cross*. It was not unusual to *brand* them; sometimes, by way of punishment, and often, merely for the sake of marking them with their master's *sign*, so that they could not escape, if they ever wished to run away. The brand was burned, generally, upon the forehead, and sometimes on the hand. Soldiers were frequently branded on the hand, in similar manner. This was a custom of very ancient times. From it, probably, arose another custom, not uncommon in idolatrous countries, of receiving a brand or mark in the body, as a sign of obedience and consecration to some particular false god. The Jews were forbid to *print any marks* upon themselves, perhaps with reference to some heathen custom of this kind. (Lev. 19:28.) There is allusion to the practice, in the book of Revelation: "He caused all, both small and great, rich and poor, free and bond, *to receive a mark in their right hand or in their foreheads.*" (Rev. 13:16.) The apostle alludes to the custom of branding slaves, in his epistle to the Galatians: "I bear in my body the marks (or brands) of the Lord Jesus." (Gal. 6:17.) These marks were the scars of wounds, received for the sake of Christ, which, wherever he went, showed him to be the property of that glorious Master.



## CHAPTER VII.

### DISEASES AND FUNERAL CUSTOMS.

---

#### SECTION I.

#### OF DISEASES.

SICKNESS and death are the melancholy fruit of sin. Were there no sin in the universe, there would be in it neither pain nor sorrow. The innumerable forms of suffering that crowd upon human experience, in this world, are but innumerable signs of guilt in the sight of a holy God. Death entered into the world by sin, and furnishes the sad evidence of that most awful evil, wherever it is found. (Rom. 5: 12—14.) It was, therefore, no vain imagination, which led the ancient Israelites to refer their diseases to the displeasure of God; for although they come, for the most part, according to the laws of nature, without any miraculous interference of the Almighty, we are to remember that those laws have no necessity except in His appointment, and that His appointment, in this case, has, from the beginning, flowed, according to his own word, from holy indignation against sin. Hence, Moses, the man of God, in the beautiful Psalm which he composed on the subject of human frailty and mortality, ascribes all to this lamentable source: "Thou turnest man to destruction, and sayest, Return, ye children of men. Thou carriest them away as with a flood; they are as a sleep! In the morning, they are like grass which groweth up: in the morning it flourisheth and groweth up; in the evening, it is cut down, and withereth! *For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed*

*away in thy wrath.* (Ps. 90: 3—12.) In like manner, David piously acknowledges the hand of God: "I was dumb, and opened not my mouth, because Thou didst it! Remove *thy stroke* away from me: I am consumed by *the blow of thine hand!* When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth!" (Ps. 39: 9—11.)

But, besides the ordinary diseases which, in the righteous providence of God, were appointed to be the *natural* and *general* scourges of human depravity among the Jews, as among all other people, there were others of a more *extraordinary* and *peculiar* kind, which they were taught to ascribe to no natural source whatever, but to the *direct* power of some unseen and unearthly agency. Sometimes, the finger of the Almighty was put forth, to blast, as it were, by its *immediate* touch, the vigour of health and life. More commonly, however, an inferior ministry was employed to execute his will. Either an angel, rejoicing to do his commandments, rushed from his presence on the errand of judgment and wrath; or some foul spirit of hell, permitted in his holy counsels to pass over the common boundaries of its restraint, went forth with malicious satisfaction, and inflicted the heavy stroke. In Egypt, at the dead hour of midnight, Jehovah went through the land and smote all the first-born, "from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." (Ex. 12: 23, 29.) So in the days of David, we are informed that the Lord sent a pestilence upon Israel, which destroyed seventy thousand men, as it passed over the land. This was no natural plague; the angel of the Almighty was sent forth to accomplish its destruction, and was discovered to the guilty monarch himself, standing between earth and heaven, with a drawn sword in his hand, stretched out over Jerusalem. (1st Chron. 21: 12—16.) Thus also in the camp of the impious Sennacherib, an angel smote, in one night, an hundred and eighty-five thousand men, so that "in the morning they were all dead corpses." (2d Kings 19: 35.) In much later times, Herod, be-

cause he gave not glory to God, was smitten by an angel's hand, and in consequence, was eaten of worms, so as to give up the ghost. (Acts 12: 23.) We have an example of the agency of evil spirits, in the case of Job, whom Satan, by permission of God, afflicted with sorest disease. Saul, the first king of Israel, was troubled greatly by *an evil spirit from the Lord*. But in the time of our Saviour, an unusual liberty seems to have been given to the devil and his angels. They were suffered, in a great number of cases, to take complete possession of the bodies of men, to govern them according to their own will, and distress them with various forms of painful and unhappy disease.

The unfortunate person in whom one or more of these unclean spirits thus took up a residence, was deprived, to a greater or less extent, of the free use of his natural powers. Sometimes, particular organs of his body were entirely restrained from doing their office: thus he became deaf, or dumb, or blind, or afflicted with other similar calamities. At other times, the spirit itself acted through the organs of the sufferer, so that *he* only seemed to act, and in reality, had no control whatever over the movements of his own body. Thus, when a person possessed with a devil appeared to speak, it was often the case that he himself had not the smallest agency in producing the words or the sound; his organs of speech were moved altogether by the demon within, so as to utter what it pleased. So, in like manner, the wretched demoniac was frequently driven, by a force which he had no disposition or power of himself to exert, into the most extravagant and unruly actions. We read of such being compelled to go forth into wild and lonely places, and take up their abode in the tombs, without house and without clothing; and from these desolate hiding places they rushed forth, with amazing strength, on all that passed by that way, handling them with the greatest violence: neither could they be kept with chains and fetters; but, with prodigious power, they would break them, and rush forth again to the wilderness, hurried away by the unholy spirit. Of another, we read that the spirit often caused him to fall into the

fire and into the water, or threw him down and tare him with exceeding cruelty. We are not to suppose, however, that the evil was confined, in *all* cases of possession, merely to the *body*; or that, while this was actuated like a machine, in some instances, by the unclean spirit, the *mind* of the sufferer was always free from disorder. *This*, also, not unfrequently, perhaps always in some degree, seems to have fallen under the satanic influence. Sometimes, it was brought under the power of a deep and wretched melancholy, which destroyed its energy and spoiled its social sympathies, and stamped upon the outward visage the expression of sullen and settled gloom. At other times, a more wild insanity seized upon the soul; malignant and hateful passions burst forth without control; and, occasionally, a fierce, ungovernable phrenzy carried its derangement through the whole inward man, and drove him to the utmost extreme of extravagance and madness. Hence, one person who was under the power of an unclean spirit, is called, in the New Testament, a *lunatic*. (Matt. 17: 15, compared with Luke 9: 38—40.) And of another it is said, that he was found, after the demons had been cast out by the command of Christ, sitting "*clothed and in his right mind.*" (Mark 5: 15.) From the fact that persons possessed with devils were generally more or less disordered in mind, in the different ways we have mentioned above, it became common to ascribe to the same source, by way of reproach and scoff, *any* language or conduct in another, which seemed unreasonable or absurd. Thus the phrase, *to have a devil*, was often used to signify that the person of whom it was said, acted in a strange, offensive manner, or talked with extravagance and nonsense; as we say of a man in such cases, *he dreams; he raves; he has lost his senses; he is crazy; &c.* When John the Baptist came, with his austere manner, refusing to taste the common enjoyments of social life, and rigorously confining himself to the simplest and most frugal diet, many of the Jews said: "He hath a devil." His conduct appeared to them unreasonable and unlovely, savoring of the unsociable melancholy which often hung

over the demoniac's mind, and led him to delight in wild, uncomfortable solitude, more than in the society of men. (Matt. 11: 18.) So, also, on one occasion, they said to our Saviour: "Thou hast a devil;" meaning to charge him with falsehood and nonsense. On another, some of them exclaimed: "He hath a devil, and is mad; why hear ye him?" (John 7: 20. 10: 20.)

Many of our Saviour's miracles, while on earth, were wrought for the deliverance of persons who were suffering under the dominion of evil spirits. He cast them out by a word. The same power he gave likewise to his disciples; and for some considerable time after his departure from the world, devils were compelled, by the authority of his name, to come out of multitudes into whom they had entered. There were, at the same time, a class of persons among the Jews, who pretended to cast out devils by various kinds of incantations and drugs. These were called *Exorcists*. Such were the seven sons of Sceva, a principal priest, and certain other vagabond Jews of Ephesus, who took upon them to use the name of Jesus, as a mere charm, for this purpose. (Acts 19: 13—16.) It was to this class of men, among the Jews, that our Lord referred, in that question to the Pharisees: "If I by Beelzebub cast out devils, by whom do your children cast them out?" (Matt. 12: 27.)

On the subject of those extraordinary visitations of sickness and death, which, as we learn from the Bible, God has at times sent upon men, by an instrumentality more than natural, it may be remarked, that the calamity did not, in all such cases, approach under some strange and unheard-of form, or without any appearance of natural disorder, so that the touch of an invisible hand might be clearly manifest. In many instances, no doubt, the secret agency was exerted simply to produce some violent and desperate disease, which, on other occasions, sprang from a purely natural cause, and which would effectually accomplish the intended purpose. To the eyes of men, therefore, an individual might sometimes seem to be sinking under fatal sickness, without any thing miraculous, while in reality,

the supernatural stroke of Heaven was crushing him to the grave. Thus when the angel smote Herod, it is probable that his friends and attendants ascribed the calamity to a mere natural disease which was not very uncommon in the east: it was enough, that the persecuted followers of Christ could discover the operation of a higher hand, and perceive the glory of Zion's God, in the awful but righteous judgment. And is it unreasonable to suppose that the hand of the Almighty may still move, at times, in the same mysterious way, to accomplish his holy purpose? May not the angel of destruction, as in ancient years, still go forth occasionally from before the Eternal Throne, on his errand of vengeance and death? Who will undertake to say, that the profane and licentious sinner, cut off so generally in the midst of his days, is *in no case* taken away by the unseen stroke of such a messenger? It matters not that the sword of wrath is not openly revealed, glittering over its victim or sinking into his bosom, and that the thoughtless crowd will not perceive the judgment of a righteous God; there may be, still, a sufficient manifestation of His presence, to leave the ungodly without excuse, in refusing to notice the operation of his hands, while the righteous and the truly wise are led to consider and understand. There may be, too, a reason for such an extraordinary interposition, in the holy character of Jehovah himself, which, without respect to the display of his justice in the eyes of men, may require unusual, and, as it were, untimely dispensations of wrath, in cases of uncommon transgression; thus, also, the guilt of the offender may receive its more appropriate recompense, in the appalling dismay which must seize upon his soul, on finding himself thus dragged, as it were, by the grasp of his Maker, before his insulted Throne.

From the representation which has just been given, it appears that no absolute and marked distinction, as to appearance and character, existed universally, between maladies of a merely natural kind, sent in the general providence of God, and those which proceeded from the direct and extraordinary stroke of his power. Any fatal disease might become the channel of the Divine

displeasure, as it flowed thus, in its unwonted stream, from the Fountain of holiness and truth. Still, there were certain forms of disorder more generally employed for this purpose, than others. On this account, *these* came to be associated, in a peculiar manner, with the idea of anger and judgment from Heaven, and were commonly considered to proceed from the presence of God, if not altogether with miraculous visitation, yet at least with more direct and special appointment than the other ordinary calamities of life. Such, in a particular manner, were the *Pestilence* and the *Leprosy*.

THE PESTILENCE, or *Plague*, is a terrible distemper, known in the east from the earliest ages down to the present time. It arises from a poisoned condition of the air, and, while it lasts, scatters desolation and death over the whole region of its influence. The symptoms of the disorder are painful and violent, commencing generally with cold shivering of the frame. Soon a burning fever succeeds, with distressing pain about the heart, and swelling in the flesh. All is quickly terminated, in most cases, with miserable death, which comes often in a few hours, and at the farthest, after two or three days. The plague has sometimes raged, at one time, over different countries, for several thousand miles in extent; thus the whole of Asia, the greater part of Europe, and a large portion of Africa, making up the principal part of the inhabited world, have been wasted at once, with the awful scourge. Nor has it, in every case, endured but for a season or a single year; for fifteen years together its ravages have been felt; and on one occasion, as history relates, the whole period of half a century was distinguished by the long havoc of a wide-spread pestilence. The pestilence was frequently employed by God, in the execution of his extraordinary judgments. (Num. 11: 34. 16: 45—50. 25: 9.) The destruction of the Israelites, in the time of David, by the hand of the angel, was accomplished, as we are told, in the way of a pestilence. (2d Sam. 24: 13, 15.) It was probably by the same method of destruction, that the Assyrian camp was so dreadfully spoiled, in the days of Hezekiah. We are not to

imagine, however, that the *plague* in Scripture, always means this particular disease, called the pestilence. It is frequently used to signify any great calamity whatever. Such are the plagues mentioned in the book of Revelation. Any rapid, desolating destruction might well be called a plague.

**THE LEPROSY.**—It should be matter of thankfulness with us, that this loathsome and afflicting disease is not known to us, except by report from other times or from other regions of the world. It has always been peculiar to warm climates, and in such, especially in Egypt and other regions of the east, it is still found, agreeing, in all its general symptoms, with the description of its ancient character, as left in the Bible by Moses. The disease seems to commence deep in the system of the body, and generally acquires a thorough settlement in the person of its victim, before it discovers itself on the outward skin. It may lie thus concealed, even for a number of years; especially when it is seated in the constitution by birth, as it often is, when it does not commonly unfold its outward symptoms, until the child is grown up to years of maturity. After its appearance too, it does not proceed with any rapid ruin. Not until a number of years, does it reach its full perfection of disorder; and not until a number more have passed away, does this disorder terminate in death. A leprous person may live twenty or thirty, or if he receives the disease with his birth, forty or even fifty years; but years of such dreadful misery must they be, that early death might seem to be better. The horrible malady advances with slow but certain steps, from one stage of evil to another, diffusing its poison through the whole frame, while the principle of life is still suffered to linger in the midst of the desolation; and one after another the pillars of strength are secretly undermined and carried away, till the spirit finds, ere yet she can escape from its imprisonment, the house of her earthly tabernacle literally crumbling, on every side, into dissolution and dust. The bones and the marrow are pervaded with the disease, so that the joints of the hands and feet gradually lose their powers, and the limbs of the body



fall together in such a manner as to give a most deformed and dreadful appearance to the whole person. There is a form of the disorder, known in some places, in which the joints, beginning with the furthest of the fingers and toes, one after another separate and fall off, and the miserable sufferer slowly falls in pieces to the grave. Outwardly, the leprosy discovers itself in a number of small spots, which generally appear first on the face, about the nose and eyes, but after some time on other parts of the body, till it is all covered over. At first these spots have the appearance of small reddish pimples, but they gradually spread in size, till after some years they become as large as a pea or bean, in the surface which they cover. When scratched, as their itchy character constantly solicits, a thin moisture oozes out of them, which soon dries and hardens into a scaly crust; so that, when the disease reaches its perfect state, the whole body becomes covered with a foul, whitish scurf. Particular directions were given in the law of Moses, to distinguish the spot of the real leprosy from others, that might resemble it in appearance. These are contained in the thirteenth chapter of Leviticus.

There are various kinds of leprosy, some more malignant and loathsome than others. According to the appearance of its spots, it is called by different names. There is a *white*, a *black*, and a *red* leprosy. It has been generally supposed, that one of its most dreadful and disgusting forms was selected by Satan, when he smote righteous Job "with sore boils, from the sole of his foot unto his crown;" so that "he took him a potsherd to scrape himself withal, and sat down among the ashes," in deep distress. How horrible and dismal must have been the ruin, wrought in his person by that deforming distemper, when his friends were unable to recognize his appearance; "they lifted up their eyes afar off, and knew him not!" They were overwhelmed with the picture of misery; "they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust on their heads, toward heaven. So they sat down with him upon the ground, seven days and seven nights, and

none spake a word unto him; for they saw that his grief was very great!" Who can read, without emotion, the strong and affecting language, in which the sufferer himself describes his calamity, and pours forth the complaints, which it wrung from his bosom! "O that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me!—I am made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro, unto the dawning of the day. My flesh is clothed with worms and clods of the dust; my skin is broken and become loathsome.—My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight! I called my servant, and he gave me no answer; I intreated him with my mouth. My breath is strange to my wife, though I intreated for the children's sake of mine own body! Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me!"

This shocking disease is contagious; so that it is dangerous to have much intercourse with leprosy persons. On this account, it was wisely ordered among the Jews, that such should dwell alone, "all the days wherein the plague should be in them," and should be held *unclean*, so that no one might touch them without defilement.—Hence too, it was so strictly enjoined, that the earliest appearance of any thing like the spot of leprosy should be immediately and thoroughly examined. The leper, in whom the plague was ascertained really to exist, was required also to distinguish himself, by having his clothes rent, his head bare, and his lip covered, (all which were common signs of deep sorrow;) and to warn others from coming near him, by crying out *unclean! unclean!* (Lev. 13: 45, 46.) The leprosy is still more fearful, as it may be handed down from one generation to another by

birth. The leprosy of a father descends to his son and even to his grand children of the third and fourth generations, assuming indeed a milder form, as it passes down, but still showing some of its disagreeable effects, in each successive case.

The leprosy was regarded, among the Jews, as a disease sent, in a peculiar manner, from the hand of God, and designed to mark his displeasure against some great sin, found in the person who suffered its affliction. Nor was this idea without some support, in the dispensations of judgment which their history recorded, and in the especial solemnity with which that disease is noticed in the Levitical law. When Miriam was punished for reproaching Moses, she was miraculously smitten with this malady in its full state. So when Gehazi sinned, the hateful scurf settled like snow upon his body, at the word of the prophet, and its plague descended to his seed after him. Thus also, when Uzziah the king profanely undertook to burn incense, in the house of God, the leprosy burst out on his forehead, in the very act. (Numb. 12: 10. 2d Kings 5: 27. 2d Chron. 26: 16, 23.) No medicines appear to have been employed for its cure; the sufferer looked for relief, to the compassion of God, without hope from the remedies of human skill. When it pleased the Almighty to heal a leper, the law appointed very peculiar ceremonies to be observed, for his cleansing; as may be seen by reading the fourteenth chapter of Leviticus. Our Saviour was careful to remind such, when he restored them to health, of their duty in this respect, bidding them to show themselves to the priest, and offer the commanded gift. (Matt. 8: 4. Mark 1: 44. Luke 17: 14.)

The leprosy, in the peculiar character which it held under the ceremonial system of the Jews, as well as in its natural features of horror, was a striking emblem of the evil of sin. This great moral disease fixed itself, with like strong hold, in the constitution of the soul, and spreads its awful poison through its whole nature. The grace of spiritual life and health withers before its defiling contagion; loathsome and abominable ulcers break forth in every part, leaving no vestige of soundness or

beauty; and the universal system sinks into disorder and melancholy wreck, proceeding from one woful stage of ruin still onward to another and a worse. This is the true *unclean* plague, which separates the soul from the presence of God, and shuts it out from the glorious *camp* of Heaven; which calls for deepest lamentation, and sorrow, and forbids every feeling of solid contentment or peace. The uncleanness, the separation from the earthly congregation of Israel, and the sorrow and shame which the law appointed in cases of natural leprosy, were but typical shadows of these far more momentous things. So were the ceremonies of purification, which it proscribed, but emblematic images of that great mysterious method of mercy, whereby the blood of Jesus Christ purges the conscience from dead works, so that the sinner may draw near to the living God with acceptance. (Heb. 9: 13, 14.) This disorder will not yield to the medicines of human art; it cannot be cured by any other than a Divine power. The blood of Christ alone can cleanse from its deep pollution; his Spirit only can destroy its malignant force. To him the soul must come, like the leper of old, casting itself down at his feet and crying, "Lord if thou wilt, *Thou* canst make me clean!" He is still ready to answer, with that transporting word, "I will; be thou clean."

Of the other diseases which were common at different times among the Jews, it is not necessary to say any thing. They were less remarkable in their character, and generally such as are not uncommon in other parts of the world at the present day, if not exactly under the same form, yet with no material difference.

In the time of Christ, it was the custom, in many cases, to anoint the sick with oil. This was counted a remedy in some particular diseases, and was originally applied merely on account of its natural healing power. It came, however, to be abused by the Jews, as a magical charm. That people, in later ages, gave themselves up very much to the folly of enchantments, and superstitious rites of various kinds; some such form of sorcery seems to have grown into use, in making applications of oil to the sick, whereby it was thought the remedy

would be rendered powerful and certain. When the disciples of our Lord were sent forth, they thought proper not to neglect this common sign of healing, although the cures which they performed were altogether miraculous; "they anointed with oil many that were sick and healed them." (Mark 6: 13.) So the apostle James directs the elders, to pray over the sick, "anointing him with oil in the name of the Lord;" by which he means, that *while* they observe the customary usage, in this matter, they should do it in the name of Christ, and with prayer to him for healing power, when his blessing might be expected to raise the sick to life and health. (James 5: 14.) There might be, perhaps, in the exhortation, a reference to the superstitious manner in which the Jews sought to render the application effectual; as if he had said, "Be ye not like unto them."—"I show unto you a more excellent way."



## SECTION II.

### CUSTOMS WHICH ATTENDED DEATH AND BURIALS.

WHEN a person died, some one of his nearest friends immediately closed his eyes. The relations rent their garments, from the neck downward in front to the girdle, and a cry of lamentation and sorrow filled the room. This continued, bursting forth at intervals, until the corpse was carried away from the house. In many cases, the ceremonies of grief lasted eight days; for kings or other persons of distinguished rank, the time was extended commonly to a whole month, or thirty days. (Numb. 20: 29. Deut. 34: 8.) It was usual, at the death of individuals of any importance, to employ some women to act as mourners on the occasion. These were not friends of the deceased, but persons whose professed business it was to conduct the ceremonies of wailing and lamentation, whenever they were wanted, and who re-

ceived always some compensation for their services. They chanted, in doleful strains, the virtues of the dead, thus raising, to a higher pitch, the sorrowful feelings of the relations, and causing them to find relief in floods of gushing tears. Such were the *mourning women* of whom the prophet speaks, in his pathetic lamentation over the miseries that were coming on his country. (Jer. 9: 17—20. Amos 5: 16.) These wailings were often accompanied with some melancholy music of instruments. (Matt. 9: 23.) The company of mourners did not confine their songs of lamentation to the house; when the funeral procession moved to the grave, they accompanied it, all the way, filling the air with sadness, and compelling others to weep with their mournful sounds. The children in the streets sometimes imitated these ceremonies in their playful sports; as we learn from that comparison employed by our Saviour, in which children are represented as complaining to their fellows, in the markets or public places, that they would not bear their part in any play which was proposed to them: "We have piped unto you, and ye have not danced; we have mourned unto you, (that is sang mournful funeral songs,) and ye have not lamented," according to the custom of such occasions. (Matt. 11: 16, 17.)

Besides rending the garment, sorrow was expressed, at times, by beating the breast; tearing the hair; uncovering the head; walking barefoot; covering the lip, or more properly the chin; scattering ashes or dust into the air; putting on sack-cloth, and spreading ashes over the head, or sitting down in the midst of them. Sometimes they tore their faces with their nails, and wounded their flesh with painful cuttings; though this was a heathenish practice, expressly forbidden in the Jewish law. (Lev. 19: 28. Deut. 14: 1, 2.) It was common also, to take off the ornaments of dress, and neglect all attention to personal appearance; they refused to anoint their heads, to wash themselves, to dress their hair, to trim their beards, or to indulge themselves with any of the common comforts of life. (2d Sam. 1: 2, 11. 13: 19. 14: 2. 15: 30. 19: 4, 24.) These forms were not, of course,

all, or even most of them, employed on common occasions of grief, or confined by any means to funeral seasons; they were the general signs of affliction, on any account, and were displayed to a greater or less extent, according to the measure of sorrow, real or pretended, which it was designed to express.

After death, the body was washed. (Acts 9:37.) From a natural, though foolish, desire to preserve the remains of beloved friends, as long as possible, from corruption, it became common to use various methods of *embalming*. We read of this practice in the history of the most ancient times. Jacob and Joseph were embalmed, with great care, in the land of Egypt. No people ever equalled the ancient Egyptians in this art. Their physicians, who were at the same time priests, had three methods of embalming; one far more expensive and effectual than the other two, which was not therefore used, except when persons of great rank, or at least considerable wealth, died. In this case, the entrails were taken out of the body, by an opening in the left side, and the brain drawn from the head, with a crooked piece of iron, through the nostrils: then the inside of the body was washed with wine of the palm tree and filled with aromatic substances: spices of the strongest kind were crowded into the skull: the whole body was anointed with a composition of myrrh and other powerful preservatives, and afterwards kept for a number of days in a solution of the salt of nitre: lastly, it was wrapped round with numerous folds of linen, dipped in oil of myrrh, and besmeared with gum. This process occupied forty, or more days. The other methods were less complete, but were more commonly used on account of their cheapness. When the body was embalmed, it was returned to the relations, who put it into a box of sycamore wood, so fashioned as to resemble the human form, and set it up in some part of the house, leaning against the wall. In this way bodies were often kept, for ages. Sometimes the box or coffin was placed in a tomb or family vault. Bodies embalmed in the first way, have been preserved for some thousands of years; some of them are still found in

**Egypt**, preserved, without doubt, from most ancient times, and are now called *mummies*. We have no account of any sort of embalming used by the more ancient Jews. It is probable, however, that they were not without some practice of the kind, as we find it common in later ages. Their method was far more simple than that of Egypt. It seems to have been generally little more than wrapping the body round with several folds of linen, well supplied with aromatic substances, such as aloes and myrrh. Thus, as we are told, Nicodemus showed his care for the body of our Saviour, in company with Joseph of Arimathea, who took it down from the cross. He "brought a mixture of myrrh and aloes, about an hundred pound weight: then took they the body of Jesus, and *wound it in linen clothes with the spices, as the manner of the Jews is to bury.*" (John 19: 38, 40.) Mary, with some other pious women, prepared still more spices and ointments, and carried them early on the first day of the week, to the sepulchre, to be used in showing respect of a similar kind to their Lord. (Luke 24: 1.) The use of a large quantity of spices, on such occasions, was expressive of great regard for the deceased, and was considered an honour to his person.

The Jews used no box or coffin for the dead. The corpse, wrapped in folds of linen and bound about the face with a napkin, was placed upon a bier, and so carried by *bearers* to the tomb. The bier was a kind of narrow bed, consisting in common cases, we may suppose, of only a plain and simple frame, but sometimes prepared with considerable ornament and cost. The bier or *bed* in which king Asa was laid after his death, was "filled with sweet odours, and divers kinds of spices, prepared by the apothecaries' art." (2d Chron. 16: 14.) On one of these funeral frames lay the widow's son, when our Saviour met the mournful procession, without the city-gate. At his almighty word, the dead man immediately *sat up*. (Luke 7: 15.) It was common, at least in the later times of the nation, to bury soon after death. It was always inconvenient to keep a corpse long, because, by the law, every person who



touched it, or who merely came into the apartment where it lay, was rendered unclean from the time, a whole week; and so was cut off not only from sacred privileges, but also from all intercourse with friends and neighbours. To be deprived of burial, was counted among the Jews, as among ancient nations universally, a great misfortune and disgrace. (Eccles. 6: 3.) Hence it was considered not only an act of humanity, but of religious duty also, to bury the dead; and the war was deemed uncommonly cruel, in which the conquerors would not permit the dead bodies of their enemies to receive this kind attention. (1st Sam. 31: 8—13. 2d Sam. 21: 9, 14. 2d Kings 11: 11—14. Ps. 79: 2, 3.) So, the prophets, in their representations of the awful calamities of war threatened by God, often make use of this dreadful image,—the carcasses of the unburied slain given up to be meat for the fowls of heaven and the wild beasts of the forest. (Jer. 16: 3—7. 34: 20. Ezek. 39: 17—20. Rev. 19: 17, 18.)

The Jewish sepulchres were situated without their towns and cities.—Jerusalem seems to have been the only city in which it was ever allowed to bury, and there the privilege was granted only to the royal family of David, and one or two other individuals as a mark of peculiar respect. (2d Chron. 24: 16.) Sepulchres were often private property; one family or several families united, having their own separate burial place. There were, also, however, common and public burial places, generally some distance out from the city or village, in a lonely and unfrequented spot. In these, as is not uncommon in our own country, particular families appear to have had their separate little lots, often surrounded with a wall like a garden, where their ancestors for many generations quietly slumbered together. The private sepulchres were frequently situated in gardens, and, in early ages especially, beneath the shadow of some large and venerable tree. It was considered a most desirable privilege, to be buried in the sepulchre of one's ancestors. (Gen. 49: 29—32. 2d Sam. 19: 37.) Hence, by way of disgrace and punishment, wicked kings were sometimes not permitted to

be buried in the tombs of their fathers. (2d Chron. 21: 20, 28: 27.)

Sepulchres were, in common cases, dug merely in the ground. Those of the more wealthy and noble, were prepared with greater labour. They were often cut out from rocks, so as to form quite a considerable room surrounded on every side, and roofed above with the solid stone. Sometimes caverns, formed by nature, were fitted up for the purpose. In these dark chambers, the dead were placed around the sides, each resting in a separate niche or open cell formed in the wall. Not unfrequently, sepulchres were very large and divided into several distinct apartments. They were generally entered by descending a few steps, and where there were more rooms than one, those which were farthest back from the entrance, were often dug somewhat deeper than such as were nearer, so as to have another little flight of steps leading down to their deep solitude. The entrance was closed with stone doors, or by a simple large flat stone placed against the mouth. The sepulchre, in which Lazarus was buried, was a cave, with a stone laid upon it: at the call of Jesus, he *came forth* from his resting place, folded in his grave-clothes, and bound about the face with a napkin. (John 12: 38, 42.) The sepulchre of Joseph was hewn out in the rock; and, when the body of Christ was laid within it, he rolled a great stone to the door for its security. (Matt 27: 60.) Several of these ancient sepulchres are still found in the land of Palestine. They sometimes furnish, as they did also in ancient times, a hiding-place for thieves and robbers. We read, in the New Testament, of miserable persons, possessed with devils, taking up their abode in such solitary places. Over sepulchres, were sometimes erected monuments of more or less elegance, by way of honour to the buried dead; as we may infer from that which is spoken concerning the Pharisees: "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous." (Matt. 23: 29.) They made a great pretence to piety, in constantly repairing and decorating the places where holy men slept in death, while they imitated all the wicked-

ness of their fathers in killing them, by their persecution of Him, concerning whom Moses and all the prophets spake. In the same chapter, they are compared to "whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." Hence we learn, that it was common to white-wash tombs. This might perhaps have been considered, in some measure, an ornament; but there appears to have been another reason for the practice. By the law of Moses, whoever touched the bone of a man or a grave, was rendered unclean for seven days. (Numb. 19:16.) As such defilement unfitted a man for the privileges of the sanctuary, it was highly important, that the possibility of contracting it by accident or through ignorance should be prevented; especially at those seasons, when the people came from every quarter of the country, to celebrate the great sacred festivals, at Jerusalem. On this account, it became customary to paint the sepulchres with white, that they might be easily noticed, and so warn those who were passing near them, to keep off. This, it is said, was required to be done a short time before the Passover, each spring, just after the long rains were over; and as there were no rains through the summer to wash it off, it lasted till the next fall. It was only three or four days before the passover, when our Lord compared the Pharisees to such sepulchres, which, we may suppose, were then to be seen with their fresh covering of white on every side of Jerusalem.

A grave or sepulchre is sometimes called in Scripture a *fit*. Hence the phrase *to go down to the fit* is several times used to signify descending into the tomb by death. Thus the Psalmist complains: "My life draweth near to the grave! I am counted with them that go down into the fit: I am as a man that hath no strength; free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest fit,—in darkness—in the deeps!" (Ps. 88: 3—6, 10—12. 28: 1. 30: 3, 9.) The prophet Ezekiel represents the ruin of several nations, threatened by the Al

mighty, in the same style. By the sword of destruction, they were speedily to be brought down to *the nether parts of the earth, with them that go down to the pit—to lie in their graves, set in the sides of the pit*, that is, in the funeral niches ranged along the walls of the sepulchre. (Chap. 32.)

HADES.—It became common, especially in the language of poetry, to employ the imagery of a sepulchre in representation of the *general* condition of the dead. A vast cavern was conceived, stretching abroad with immense extent, in the deepest parts of the earth. Continual gloom hung over all its scenery, and the most profound silence reigned on every side. No step of living man had ever descended to its unknown depth; nor had the eye of such ever discovered one of its secrets. It was all wrapt in awful mystery; it was *the land of silence*; it was the region and *shadow of death*. Round its sides, the forms of departed men rested, every one in his separate place; and when its powerful gates unfolded, it was but to admit some new inhabitant to its dreary mansion, as he came from his state among the living on earth to mingle with the countless multitude below. This unseen, unknown condition of the dead was called, in the ancient language of the Jews, *Sheol*; and in the Greek language, which was used in writing the New Testament, *Hades*. In the English bible, it is sometimes styled simply *the Grave*; at other times, it is designated by the word *Hell*. In the 32d chapter of Ezekiel, lately referred to, something of this image of the general state of those who have left the world, is presented to our view. The prophet is commanded to cast down Egypt with her multitude, and all the daughters of the famous nations, unto the nether parts of the earth, with them that go down to the pit; that is, according to the style of prophecy, to pronounce the decree of utter ruin which God had determined against these people. Then, the kingdoms are severally represented, as if they were themselves human persons, taking their places in the deep region of silence; while around each, the multitude of her mighty ones, once terrible in the land of the living, but now slain and

fallen by the sword, lie without strength, and without glory, round the sides of the pit—in the vast abyss of Sheol, Hades, or *Hell*. In the 14th chapter of Isaiah, the image is brought forward with full and clear representation, in one of the most magnificent pictures which the inspired poetry of the bible has described. The powerful and oppressive monarch of Babylon is suddenly cut off from power and life. The earth for gladness breaks forth into singing; the fir-trees and the cedars rejoice. But not only the world which he has left is made to exult in his fall; *Sheol* from beneath is moved to meet him at his coming: it stirreth up the dead for him, even all the chief ones of the earth, and raiseth up all the kings of the nations from their thrones. "Art thou," they cry, "also become weak as we? art thou become like unto us? Thy pomp is brought down to the *Grave!*"

This *Sheol*, or *Hades*, is the *Hell* intended in that expression of the psalmist; "Thou wilt not leave my soul in hell, or suffer thy Holy One to see corruption." (Ps. 16: 10.) The apostle Peter teaches us, that David, in this declaration, spake of the resurrection of Christ, foretelling that *his* soul should not be left in hell, or *his* flesh see corruption; that is, that he should not continue in the condition of the dead, like other mortals, but by the power of God would soon forsake their dark and silent world, in all the fulness of recovered life. (Acts 2: 25—32.)—This also is the *Hell* of which John speaks in that passage; "I looked, and behold a pale horse: and his name that sat on him was Death; and hell followed with him." (Rev. 6: 8.) So, likewise, in his awful description of the last judgment; "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.—And death and hell were cast into the lake of fire." (Rev. 20: 12, 13.) *Death* and *Hell*, or *Hades*, are represented as real persons: the last receives all its power directly through the triumphs of the former, and when the one is compelled to release its captives, the dominion of the other is also over. So it shall be in the end: the whole mysterious state of separation between the body and spirit

shall come to an everlasting conclusion; Death and Hell shall be for ever stripped of their ancient power—swallowed up, as it were, in that infinitely more tremendous ruin which is to follow. *That* will be the *second death*—the lake that burneth with fire and brimstone, where the ungodly shall be tormented day and night for ever and ever—the true *Hell*, where the lost soul, having between death and judgment tasted the awful punishment of sin only in its single state, shall ever after, in union with its risen body, drink the wine of the wrath of God poured out without mixture into the cup of his indignation. Blessed is he who shall have part in the resurrection of the just unto eternal life, on whom this second death shall have no power!

This mysterious, unknown mansion of the dead was conceived to lie in the deepest region of the earth, toward its lowest foundations—as far *beneath* its upward surface as the starry heavens are lifted *above*. Hence, its image was frequently employed to denote any amazing depth, as the heavens were sometimes used to express, on the other hand, the idea of any exceeding height. Thus Job; “Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is *high as heaven*, what canst thou do! *deeper than hell*, what canst thou know! The measure thereof is *longer than the earth*, and *broadier than the sea*!” (Job 11:7—9.) That is, without figure, “It is impossible to find out God to perfection; such knowledge transcends the boundaries of created intellect infinitely, *in every way*.” In similar style, we find the psalmist making use of the same images; “If I ascend up into *heaven*, Thou art there! If I make my bed in *hell*, behold Thou art there! If I take the wings of the morning, and dwell in the uttermost parts of the *sea*, even there shall thy hand lead me, and thy right hand shall hold me!” (Ps. 139:8—10.) By which he means, that no height, nor depth, nor distance—no change of place *in any way* however great—could separate him from the presence of God. In a like figurative way we must understand the language of God, in that threatening of old; “Though they dig into *hell*, thence shall my hand

take them; though they climb up to *heaven*, thence will I bring them down." (Amos 9: 2.) The apostle employs the same style; "Say not in thy heart, Who shall ascend into heaven?—or, Who shall descend into the deep?" That is, the gospel requires no hard or impossible thing—it demands only what may be accomplished with the greatest ease, if the heart be willing. (Rom. 10: 6—9.) The sentence pronounced against Capernaum, introduces the contrast with awful meaning; "Thou, Capernaum, which art exalted to *heaven*, shall be brought down to hell!" In other words; thou shalt sink from the most exalted condition of privilege and blessing, to the lowest state of wretchedness under the fearful displeasure of God. (Matt. 11: 13. Luke 10: 15.)

Hades signifies an *unseen* or *hidden* place, and well expresses the idea which the Jews represented under their ancient word *Sheol*. Something of its signification is found in the language of perhaps every people. When it is wanted to speak of the general condition into which men are brought by death, merely as it stands contrasted with this present state of life, and without any respect to its happiness or its misery, some indefinite term or phrase is employed; which, while it may distinguish it from all that belongs to the life we now live, leaves its precise character utterly out of view, and expresses only its most vague and universal notion. This notion is naturally formed, either by clothing that unknown state of being, which it contemplates, with some general imagery borrowed from the gloomy circumstances which attend the *body* after death—or by denying to it all the principal features of this present scene of existence, and opposing it in the way of contrast to all of life and condition that is felt or known this side the grave. Thus in our own tongue, we employ the phrases, *invisible world*, *world of spirits*, *the other world*, &c. They are used to distinguish the state of the dead in general, without reference to character or destiny, from the state of the living on earth; and so have only a negative significance, waking in the mind a conception only of what is *wanting*, rather

than of what *belongs* in any way, to the thing spoken of. The Jews, however, as well as most other ancient people, clothed the idea with somewhat of more definiteness and form. Locality and figure were assigned to the world of departed spirits; and, though all its imagery was vague and shadowy and dark, there was still something of positive reality in the scenery of it, which the imagination laboured not altogether in vain to discern and rest upon. At the same time, the Jewish idea of this mysterious place seems not to have been altogether uniform in its particulars; it is presented with occasional variety of representation, and appears to have undergone in the course of time some considerable alteration. Thus, at one time, it borrows its drapery, as we have said, from the lonely sleep of the tomb; it is silent, and dark, and sad, and its inmates are lodged in awful stillness around its sides. But again, we find it represented with more of life and activity among its inhabitants, and without any such conformity to the arrangement of a sepulchre.

The word *Hades* is found in the Greek original of the New Testament *eleven* times. Once it is rendered, in the English translation, *Grave*; (1st Cor. 15: 55;) in the other ten cases, it is called *Hell*. Only three of these have not been already mentioned, viz. Matt. 16: 18. Luke 16: 23. and Rev. 1: 18. When the word "Hell" occurs in other passages, it is the translation of a different word, which always means *the place of endless torment*, where fallen angels and ungodly men suffer the heavy wrath of the Almighty without hope.



## CHAPTER VIII.

**MISCELLANEOUS MATTER.**

## SECTION I.

## OF WRITING.

THE art of writing is most ancient. The account of its origin is lost in the distance of time. It is clear, however, from all history, that it had its commencement at a very early period, in some region of the east, and from thence was carried into every other part of the world, in which it has been ever found. Many have supposed that the knowledge of letters was given to men, like the knowledge of speech, by direct revelation from God himself; and, indeed, when we consider, the mysterious and marvellous nature of the invention, it is hard to conceive how it could ever have been contrived by the unassisted wisdom of man. The Bible gives us the earliest notice on the subject that is any where to be found. Moses, we are told, received the two tables of the covenant on Mount Sinai, *written* with the finger of God; and before that, Moses himself was not ignorant of the use of letters. (Ex. 24: 4. 17: 14.) There is, therefore, much reason to believe that the art of writing was understood among the Jews while other nations were yet without it, and that from them it has passed into all other countries, and been handed down to our own times. Hence, the alphabets of all languages that have ever been written, present a striking conformity with the ancient alphabet of that people, whether we consider the number of their letters, their names, their sounds, their order, or the original forms to which they may be traced backward. Some refer the origin of writing to the time of Moses; others, to that of Abraham; while a still different opinion throws it back to the age of Adam himself.

It was long, however, before the art came to be used with any thing like that convenience and ease which are now known. The materials and instruments with which it was performed, were, in comparison with our pen, ink, and paper, extremely rude and unwieldy. One of the earliest methods was to cut out the letters on a tablet of stone. Another was to trace them on unbaked tiles, or bricks, which were afterwards thoroughly burned with fire. Tablets (that is, small, level surfaces or plates) of lead or brass, were sometimes employed; when the writing was wanted to be most durable, the last was chosen. Tablets of wood were more convenient. Such was the *writing table* which Zacharias used. (Luke 1: 63.) In some countries, it was common to cover these with wax, on which the letters could be easily written, and, if necessary, blotted out again. The instrument employed for making the letters on these tablets, was a small, pointed piece of iron, or some other hard substance, called by the Romans, a *Style*: hence, a man's manner of composition was figuratively termed his *style* of writing; and this use of the word still continues, though the other is long since passed away. The leaves, and, at other times, the bark of different trees, were early used for writing. From the thin films of bark peeled off from the Egyptian reed *Papyrus*, which grew along the river Nile, a material was formed in latter times, answering the purpose much better. It bore the name of the reed *Papyrus*, or, in our language, *Papyr*. Long afterward, its name passed to a different material, made out of linen rags, which has taken the place of all others, in the common use of civilized countries, and is called to this day, *Paper*. Cloth of linen, and sometimes of cotton, was another ancient material for writing. The skins of animals, also, were prepared for the purpose. About two hundred years before Christ, the art of preparing them was brought to great perfection in the city of Pergamus, whence they received the name *Pergamena*, which in English has changed into *Parchment*, and remains still in use. For writing on such substances as have been last mentioned, a reed, formed into a pen, was used, to

trace the letters with ink of some sort, after the fashion that is now common; or else they were painted with a small brush, as was probably the general custom at first.

Books were written generally upon skins, linen, cotton cloth, or papyrus; parchment, in later times, was most esteemed. The several pieces or leaves were joined one to another, so as to make a single long sheet from the beginning to the end. This was then rolled round a stick; or, if it was very long, round two sticks, beginning at each end, and rolling till they met in the middle. When any person wanted to read, he unrolled it to the place he wished, and when he was done, rolled it up again. Hence, books of every size were called *rolls*: our word *volume* means just the same thing, in its original signification. (Jer. 37. Ps. 40:7. Is. 34:4.) The roll was commonly written only on one side; that which was given to Ezekiel in vision, was written on both, *within* and *without*. (Ezek. 2:10.) From this account of the ancient books, it is easy to understand how they might be sealed, either once or a number of times, so that a reader might have a new seal to open, after unrolling and reading a part, before he could proceed to the remainder. (Is. 29:11. Rev. 5:1, 2. 6:)

Letters were generally in the form of rolls, too. They were, probably, as is the eastern custom at present, sent in most cases without being sealed; while those addressed to persons of distinction were placed in a valuable purse or bag, which was tied, closed over with clay or wax, and so stamped with the writer's signet.

Those persons among the Jews who were skilful in the use of the pen, were, as we have already seen, of considerable importance in society. They were distinguished from other men, by having an ink-horn fastened to their girdle. (Ezek. 9:2, 3, 11.)



**ANCIENT BOOKS.**

**VOL. I. R**

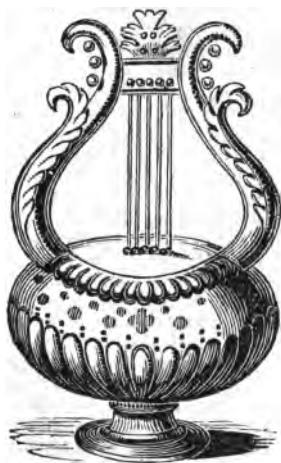
## SECTION II.

## OF MUSIC AND DANCING.

MUSIC had its origin in heaven. (Job 38:7.) It was designed to celebrate the praises of God, and to give to the devotion of cherubim and seraphim its most lofty expression, as it sounded long since, and is sounding still, through the courts of his Temple on high. So, no doubt, in the garden of Eden, our first parents worshipped the great Creator with songs of sacred melody. The *fall*, which spoiled every thing, has caused this heavenly art to be too often, ever since, perverted from its high and proper character. How often has the power of music, in every age, been employed on earth to turn away the soul from all that is holy, and to promote the darkest interests of hell! Musical instruments were first invented by Jubal, the son of Lamech. (Gen. 4: 21.) Among the Jews, music was always cultivated with much care, and was employed not only about the tabernacle and the temple, but also in the common scenes of domestic and social life. Marriages, birth-days, and other festival seasons, were enlivened with its sound; it was heard from the shepherd, as he reclined at ease near the steps of his flock, and from the fields of the farmer, as his harvest or his vintage was gathered with joy; it rose from the chamber of piety, in gratitude and adoration to God; it poured its more melancholy strain on the wind, from the funeral march, as it moved with the dead to the house appointed for all.

MUSICAL INSTRUMENTS were of three general kinds; such as had strings, such as were played upon by blowing, and such as were sounded by being struck. Of the first class, were the Harp and the Psaltery; of the second, the Organ, the Pipe of different sorts, the Horn, and the Trumpet; of the last, the most common were the Cymbal and the Tabret or Timbrel.

The *Harp* is mentioned with the organ, as the earliest of musical instruments. (Gen. 4: 21.) It was formed after different fashions, with a smaller or greater num-



**MUSICAL INSTRUMENTS.**

ber of strings. Sometimes, it had only three; sometimes, eight, when it was called *Sheminith*, as we find in the titles of some of the Psalms; at other times, it had ten. In the time of David, the strings seem to have been swept by the hand in playing; afterward, a small bow was used for the purpose. The *Psaltery* had ten and sometimes twelve strings, which were played upon with the fingers. It was formed in the shape of a triangle; the body was hollow, with a piece of leather tightly drawn over it, and on the outside of the leather, the strings were stretched across. It is sometimes called a *Viol*, in the English Bible. (Is. 5: 12. Amos 6: 5.) On each of these ancient instruments, the royal Psalmist of Israel loved to play, bidding its sounding numbers rise on high, with the touch of his skilful hand, while his voice poured forth in unison, its hallowed song to Jehovah, his God.—The *Organ* seems to have consisted of several pipes made out of reeds, and having different sounds, which were passed back and forward under the mouth, and thus blown into so as to make music. It had, in its most perfect form, about seven of these pipes. The *Pipe* had some general resemblance to the flute, and was made in different forms. The *Horn*, made out of the horns of oxen or rams, was chiefly used in war: it is sometimes called a trumpet. There was, however, another *Trumpet*, formed of metal.—The *Cymbal* consisted of two flat pieces of brass: the musician held one in each hand, and struck them together occasionally, with a ringing sound, as an accompaniment to other instruments. It is often seen in bands of military music in our own country. The *Tabret* was a round hoop of wood or brass, over which was tightly drawn a piece of skin, while a number of little bells were hung around to increase its noise. It was held in the left hand and beaten with the right. It is sometimes called a *Timbrel*. With such instruments in their hands, Miriam and others of the Israelitish women went forth, dancing, and singing their song of triumph, after the awful miracle at the Red Sea. The women in the east, it is said, are accustomed to dance, in like manner to the sound of tabrets, to this day.

The sacred music of the tabernacle and temple was conducted by the Levites. It consisted of psalms sung with the voice and various accompaniments of instrumental sound. It will come more properly under consideration, when we are brought to speak of the Sanctuary with its solemn service. The Jews had also their sacred *dances*, which were practised, as expressions of joy and thankfulness to God, in the celebration of their religious festivals, and on other occasions when his special goodness called for triumphant praise. The notes of the timbrel appear to have been generally employed to direct and regulate the dance. The company went forth, following one who acted as their leader, keeping time with the simple sounds of the music, in regular movements of the feet, and answering one another in songs framed to magnify the glory of Jehovah, Israel's God, by declaring his majesty, goodness, and power, and exciting the soul to love and joyful confidence in his name. This mode of showing religious joy was particularly practised by women. (Exodus 15: 20. Judges 21: 21—23.) Men, however, not unfrequently danced before the Lord, in like manner. Thus king David leaped and danced, in company with others, before the ark; and so all the saints of God are called upon, with the voice of inspiration itself, to praise the Lord, according to the usage of the times, in the movements of the dance, with the music of timbrels, and harps, and organs, and cymbals sounding high. (Ps. 149: 3. 150: 4, 5.) Even when there was no regular dance, it was common to express joy by acts of leaping and skipping. (Luke 6: 23. Acts 3: 8.)

Dancing was employed, also, at times, to express gladness, on occasions of mere social and worldly rejoicing. As far back as the days of Job, rich and ungodly families had their music and dancing, without any respect to the worship of the Most High. (Job 21: 11—15.) On occasions of national triumph, dances were sometimes led forth in honour of those whose bravery had been successful in war. (Judg. 11: 34. 1st. Sam. 18: 67.) So, at seasons of mirth and joy on any account, they seem to have been not uncommon. (Jer. 31: 4, 13.) In



the time of our Saviour, we learn from the parable of the prodigal son, that dancing was customary, in the celebration of domestic joy. (Luke 15: 25.) On Herod's birth-day, the daughter of Herodias danced before the company; no doubt, in conformity with what was often done on such occasions. We have no evidence that both sexes ever mingled together in the Jewish dance, unless it should be sought in that idolatrous confusion which reigned around the image of Egypt's deified Calf, at the foot of Sinai. (Ex. 32: 6, 19.) In religious dances, they appear sometimes to have united in the same procession, but in *separate companies*. (Ps. 68: 25.)



### SECTION III.

#### OF GAMES AND THEATRES.

IN the time of our Saviour, the Greeks and Romans had various kinds of public exhibitions or shows, for the entertainment of all classes of people. The restless desire of interest and excitement which ever attends the lost condition of human nature on earth, in its ignorance of the TRUE GOOD, combined with its perverted and trifling taste, has led to the invention of such time-killing and sin-promoting amusements in every age, and, more or less, among every people. Barbarous or civilized, the disposition is the same, however much, in one case, the outward semblance of refinement may seem to surpass the rude, uncultivated style which is found in another. Cock-fights, Bull-baitings, Bear-hunts, Horse-races, shows of Jugglery and Legerdemain, and Theatric representations, are all indeed *different* modes of diversion, fashionable with *different* classes of society; but the taste which makes them acceptable is the same in all cases, confined only by circumstances to such particular forms as it may select, in any instance, for its gratification. The Jews, we may suppose, were not altogether without some such methods of finding diversion for their idle hours; but they seem to have prevailed to

little extent among them, in comparison, with their customariness in other nations. The Greeks took the lead in multiplying public shows and giving them refinement and splendour. Long before the birth of Christ, they had their *Games* and their *Theatres* brought to their highest state of perfection. Their Games especially were celebrated through the whole world; and, when their regular seasons came round, spectators came from distant countries, in every direction, to witness their exhibition. From them other nations borrowed much, in the plan of their similar entertainments. The Jews became acquainted with these exhibitions, after the success of the Grecian arms had carried their customs into Asia. In the time of Antiochus Epiphanes, the more licentious of the nation, who were inclined to adopt the manners of the heathen, endeavoured to introduce their games into Judea. Herod, something more than a hundred years after, with the same disposition to bring foreign usages into the country, builded at Jerusalem a Theatre and an Amphitheatre, and caused shows to be exhibited and games to be celebrated, after the manner of the Romans, and in honour of the Emperor Augustus. The generality of the Jews, however, greatly disliked these steps, as being contrary to their religion, by reason of the idolatrous character which belonged to such amusements among the heathen.

There are, in the New Testament, several allusions to the games which were so common in that age. These were plain and striking to all who read them, while the continuance of such sports, in different countries, rendered their minds familiar with the things to which they referred; but cannot now be fully apprehended, without some explanation from ancient history.

GAMES.—There were, in ancient Greece, four principal celebrations of games, which returned at regular seasons, and were held always in their fixed places, time after time. The *Olympic*, which were the most important, and the *Pythian* games were celebrated every fifth year; the *Nemean* and *Isthmian*, once in three years. The last were held near Corinth. At these games, which lasted some days, were witnessed

trials of strength and skill, in the exercises of *Leaping*, *Wrestling*, *Boxing*, and throwing the *Discus*, or *Quoit*; also, *Races* on foot, on horseback, and with chariots. An almost innumerable multitude of spectators from all Greece, and from other countries far and near, assembled to witness the contests. It is hard for *us* to conceive the greatness of the interest which was excited by one of these occasions, or the extreme anxiety to obtain the victory, which was felt by those who contended in the games. It was, in fact, considered one of the most distinguished honours on earth, to win such a victory, especially in the Olympic games; and, accordingly, it was coveted by persons of the greatest rank, nor were any pains reckoned too great, which might conduct a man to such a height of glory. Many, therefore, were the candidates for distinction and fame, by this road, though only a few happy individuals could secure the prize, while all the rest must necessarily come off with disappointment and shame. None but freemen, and such as were clear from infamous stains upon their character, were allowed to contend. For any of these, at the same time, to have entered into such contests without the most careful preparation beforehand, would have been the height of presumption and folly. For months, the candidates submitted themselves to strict rules of diet and exercise, and rigidly refrained from every indulgence which might, in any measure, hinder the full strength and activity of their bodies. At the appointed time, they made their appearance before the crowd of spectators. A *Herald* proclaimed their names, and recited aloud the rules they were required to observe in the games; for unless a man strove lawfully, he could not, though he came out conqueror, receive the crown. The combatants were entirely naked, that they might not be hindered in any degree by the weight of their clothes, or by their becoming entangled around their limbs. When the signal was given to commence the contest, every muscle was instantly in motion, while the eyes of the surrounding multitude hung, fixed with the deepest attention, on the struggling parties. To inspire them with zeal

and courage, the prize was placed in full view before their eyes. Judges were appointed to overlook every exercise, to see that the rules were strictly observed, to decide who came off conqueror, and to reward his victory with a crown of honour. On the race-ground, they had their seat raised near the goal or farthest extremity of the course, where they might impartially determine who reached the mark first. They were persons venerable for age, and respected for integrity of character. The contests were not carried on without considerable danger of wounds and bruises, and even death itself. The *boxers* were not satisfied with the mere weight of their fists, but had besides, a piece of iron or lead, rolled up in a leather strap that was fastened round their right hands, which they employed to give destructive force to their blows. It was common, therefore, to spill much blood, to break bones, and to put limbs out of joint; and the man would have been deemed a pitiful fellow, who should have consented to resign the hope of victory without submitting first to such honourable injuries. The conqueror had his name proclaimed, by a public herald, amid resounding shouts from the vast assembly of spectators, and was immediately presented with his hard-earned *crown*. A branch of palm also was given him, to carry in his right hand as a sign of triumph. The crown was a thing of no value in itself, being composed merely of sprigs of palm, pine, laurel, or wild-olive, or stalks of common parsley; but, as the token of victory and honour, it was worn with the greatest pride. The fortunate individual whose brow it encircled, became an object of admiration to the whole assembly, and heard his name sounded with the most extravagant applause, upon every side. His native city or district of country exulted in the honour of its citizen, and took no small share of glory to itself, for having given birth to a personage so exceedingly worthy of universal esteem. To testify their proud satisfaction, he was lifted into a triumphal chariot, and conducted home with the greatest pomp. Instead of throwing open the gates of the town to bring him in, they chose to throw down a portion of the wall; as much as to say—

"A city which contains within it such extraordinary excellence and courage as ours, may well do without walls altogether." If the parents of the hero were alive, they blessed the day which brought such a weight of honour to their house, and every body was ready to congratulate their happy fortune in having the treasure of so prodigious a son. Peculiar privileges, different in different places, were granted him, to enjoy till the day of his death. Thus honourable was it, to obtain only one victory in these games: the man who came off conqueror in several of the contests, or in all, as was sometimes the case, was almost literally adored.

We have said that these exhibitions were provided to entertain the public taste. We must not, however, imagine that they had their origin, like our puppet-shows, in no other reason. In early times, strength and swiftness were the most important qualifications for a soldier. Gunpowder has, by its discovery, entirely changed this state of things. Exercises of the several kinds that have been mentioned, grew into fashion for the sake of cultivating these bodily perfections; and their great importance naturally caused them to be greatly honoured wherever they were found. Hence gradually arose the Grecian games. Religion, too, had a name in their institution; for they were all celebrated in honour of some false god or deified hero. Still, in their actual character, they derived their interest and encouragement from the mere gratification which their spectacle furnished, and the direct nourishment which they yielded to ambition and pride.

From the representation which has been given, it appears that the care and diligence which were required to secure a victory in these games, were of the highest kind. On this account, the apostle more than once compares the Christian life to such a contest, and so most impressively exhorts those who are engaged in its trial, to give all diligence to make their success sure, while he places before their eyes, for their encouragement, the crown of glory which the righteous Judge will give them, if they continue faithful to the end. "Know ye not," he exclaims, "that they who *run in*

a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that *striveth for mastery, is temperate in all things*. Now, they do it to obtain a *corruptible crown*; but we, an *incorruptible*. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that, by any means, when I have preached to others, (or proclaimed like a *herald*,) I myself should be a castaway;" (or, rejected person;) that is, should fail in securing the approbation of the *Judge*, and so, of course, come short of all reward. (1st Cor. 9: 24—27.) The Corinthians, who had the Isthmian games celebrated but a little distance from their city, could not but feel the impressive force of such an exhortation. In similar style he addresses the Hebrews: "Wherefore, seeing we are compassed about with *so great a cloud of witnesses*, let us *lay aside every weight, and the sin which doth so easily beset us*, and let us run with patience, *the race that is set before us*, looking unto Jesus, the Author and Finisher of our faith, who, *for the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners against himself, lest ye be *weary and faint in your minds*." (Heb. 12: 1—3.) In this passage, all the saints who have gone before, are represented as looking down upon Christians, as they struggle through their earthly trials, with the interest of friendly spectators. Their presence and example should quicken their zeal; but above all should the pattern of Jesus, who himself has led the way to the reward of glory, through conflicts far surpassing all that his followers can know, animate and encourage their hearts. Timothy is admonished to be faithful, by an allusion drawn from the same quarter: "If a man strive for masteries, yet is he not *crowned*, except he strive *lawfully*." (2d Tim. 2: 5.) The apostle likens himself to a racer straining every nerve to win the prize. He did not consider his work to be over, on this side of eternity, but continually strove to get forward, with all his might: "Brethren, I count

not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and *reaching forth* unto those things which are before, *I press toward the mark, for the prize* of the high calling of God in Christ Jesus." (Phil. 3:12—14.) It was not till near the close of his life, when he considered the time of his departure to be just at hand, that he allowed himself to say: "I have *fought a good fight*; I have *finished my course*; I have kept the faith. Henceforth there is laid up for me a *crown* of righteousness, which the Lord, the *righteous Judge* shall give me at that day." (2d Tim. 4:6—8.) This crown, unlike the frail chaplets which were given in the games, *fadeth not away*. (1st Pet. 5:4. 1:4.)

From the circumstance that a branch of palm carried in the right hand was a token of victory, in the celebration of these contests, we may understand that image in the vision of the apostle John: "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and *palms in their hands*." (Rev. 7:9.) So thoroughly, indeed, has the emblematic meaning thus attached to the palm, established itself in human speech, that to this day, in our own as in many other languages, the word is used to signify *victory*, without any thought of its figurative application; and the phrase, *to bear the palm*, or, *to carry the palm*, is every where common.

**THEATRES.**—The theatre of ancient times was built in the form of a half-circle, with seats rising one above another round the inside of the wall. Sometimes the building was made, as it were, double, with an oval shape; then it was called an *Amphi-theatre*. They were left open at the top, or only covered with cloth of some close kind, to keep off the sun or lighter showers of rain. Various exhibitions were displayed in the centre. Plays were acted here, for the entertainment of the fashionable multitude. Among the Romans, sports of various kinds were also exhibited. One amusement in which that refined people greatly delighted, was the deadly sword-fight between gladiators. These were

persons trained to the use of the sword for the express purpose of gratifying the public taste, or their own pride, by such bloody spectacles. Captives, and slaves, and condemned malefactors, were the only gladiators at first; but, in time, free-born citizens, induced by hire, or by the vain imagination of glory to be acquired in such an exhibition, presented themselves in the disgraceful scene of battle. Another show, common in the Roman amphitheatres, was the *Fight with wild beasts*, which condemned persons were often compelled to endure, by way of capital punishment. Amid the mockery of unfeeling spectators crowded around, the wretch on whom the sentence of the law was fallen, was brought into the open space in the middle. Then a lion, or tiger, or bear, or some equally terrible animal, was let loose upon him, and excited to attack him with the greatest fury. To such cruel exposures in the theatres, the apostle seems to allude, when he speaks of Christians being made a *gazing stock*, or *theatrical show*, in their fight of affliction, from the enemies of the truth. (Heb. 10: 32, 33.) In another place, we hear him saying: "After the manner of men, I have fought with beasts at Ephesus;" (1st Cor. 15: 32;) where he means, either that he had literally been condemned to this punishment, in the Ephesian theatre, or that he had been called to struggle in that city with angry, violent, and powerful enemies, who assaulted him like wild beasts; as David calls such *dogs* and *lions*, in the book of Psalms. Some who fought with beasts were allowed to have armour of some sort, to defend themselves, and to give them some chance of killing the animal; while others were exposed quite naked, and without any weapon. These last were devoted to destruction, without any possibility of escape; for if they came off with life in one conflict, it was only to be slaughtered in another. In the exhibition, those of the former class were brought out first, in the early part of the day; those from whom all favour was cut off, were reserved till afterward, and produced upon the stage last. To this circumstance Paul appears to refer, in describing the great trials of himself and his fellow



apostles: "I think that God hath set forth us the apostles *last*, as it were, *appointed unto death*; for we are made a *spectacle* to the world, and to angels, and to men." (1st Cor. 4: 9.) The theatre was also a place in which it was common for assemblies of the people to be held, when they met to deliberate on public business. (Acts 19: 29.)



## SECTION IV.

## MODES OF DIVIDING AND RECKONING TIME.

**DAYS.**—The Jews reckoned their *Days* from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: "The evening and the morning were *the first day*." Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following. When our Saviour was in Capernaum, it was thought wrong to bring the sick to him to be healed while the Sabbath lasted; but "*at even, when the sun did set*, they brought unto him all that were diseased, and them that were possessed with devils: and all the city was gathered together at the door." (Mark 1: 21—35.) This manner of giving the night the first place in the reckoning of days, has been found among several other nations. The custom in such cases was, no doubt, handed down from the practice of the most early times, founded upon the original order, in which evening was made to exist before any morning had been; and thus the account of the Bible is confirmed, in this case, as in many others, by the voice of heathen tradition.

**HOURS.**—The time between the rising and the setting of the sun was divided into twelve equal parts, which were called *hours*. (John 11: 9.) As this period of time, however, is longer at one season of the year than at another, it is plain that the hours also would be of different length, at different times. In winter, they were,

of course, shorter than in summer. They were numbered from the rising of the sun, and not from the middle of the day, as is common with us. Thus the hour of noon, which we call the *twelfth*, the Jews reckoned the *sixth* hour; while the twelfth hour with them was just at sunset. When the days and nights were just equal, their hours would be exactly equal to those we use now, and would begin to be counted precisely from our six o'clock in the morning: then their *first* hour would be our *seven* o'clock; their *third*, our *nine* o'clock; their *ninth*, our *three* o'clock in the afternoon; and so of the other numbers in their order. But in the middle of summer, when the days are longest, and the sun in that country rises about five and sets about seven of our time, it is evident that each Jewish hour would be longer than one of ours, and that no one of them could answer exactly to any one of ours, except the sixth, or twelve o'clock: their third hour would come a short time *before* our nine, and their ninth, a short time *after* our three. So in the middle of winter, when the sun rises there about seven and sets about five of our time, the Jewish hour would be as much shorter; and then their third hour would come a short time *after* our nine, and their ninth, a short time *before* our three. (Matt. 20: 1—12.) The dreadful darkness that covered the whole land when Christ was crucified, began precisely in the middle of the day. (Matt. 27: 45.)

*Hours* are not mentioned till after the captivity; it is reasonable, therefore, to suppose that the Jews borrowed this mode of dividing time from the Chaldeans, from whom also it passed to the Greeks and Romans. In more ancient times, the day seems to have been divided merely into four general parts, according to the position of the sun in the heavens. Hence, the notices of its earlier or later periods are expressed only in general terms; such as, the *morning*, the *heat of the day*, *mid-day* or *noon*, the *cool of the day*, and the *evening*. It appears, however, that some advancement toward a more regular and artificial division was made before the captivity, as we read of a *sun-dial* which belonged to king Ahaz. (2d Kings 20: 11.) Perhaps it

was brought from Babylon (where such instruments appear to have been first used,) as a curious ornament and convenience for royal use, and so was carefully preserved for many years. The word *hour* sometimes signifies, in scripture, any determinate and fixed season or opportunity; as in those expressions: "My *hour* is not yet come;" "This is your *hour* and the power of darkness;" "The *hour* is coming, and now is;" and in others of like kind.

The evening consisted of two parts. The first commenced some time before sun-set, perhaps as early as the ninth hour: the second about the going down of the sun. The lamb of the passover, and the lamb of the daily evening sacrifice, were required to be killed *between* these two evenings.

WATCHES.—Before the captivity, the night was divided into three parts, called *watches*, because they were severally the periods of time which watchmen were required to spend in their nightly service, before they could retire from their posts. They were named the *first*, the *middle*, and the *morning* watch. In the time of Christ, the Roman and Greek method of dividing the night into *four* watches was in use among the Jews. It was also, like the day, measured into twelve equal hours, from sun-set to sun-rise. The first watch, or *evening*, lasted till about nine o'clock of our time; the second, or *midnight*, from nine to twelve; the third, or *cock-crowing*, from twelve to three; the fourth, or *morning*, from three till it was day. All of them are mentioned in our Saviour's exhortation: "Watch! for ye know not when the master of the house cometh; at *even*, or at *midnight*, or at the *cock-crowing*, or in the *morning*." (Mark 13: 35.) The Jews were accustomed to distinguish the last-mentioned period, into the *first*, the *second*, and the *third* crowing. Thus it is foretold of Peter: "Before the cock crow *twice*, thou shalt deny me thrice." (Mark 14: 30;) even as it accordingly happened: the cock crew directly after his first denial, and then crew a second time after the third. The other evangelists write: "*before* the cock crow," or, "the cock shall *not* crow, till thou hast denied me

thrice." They referred to the whole time of cock-crowing; meaning that this should not be over before this melancholy fall would all take place, as it did in fact before it was half over. Or, it may have been so said, because the second crowing was the one principally regarded in the course of that watch, and so was readily understood to be meant, when one only by way of distinction was mentioned.

THE WEEK.—The *week* had its origin with the commencement of time; when, after six days employed in the work of creation, God rested on the seventh, and blessed it, and set it apart to be continually observed as a day of holy rest, and a sacred memorial of that great event. We find, in the account of the flood, that it had continued in use down to that age, and so was a measure of time familiar to Noah. (Gen. 7:4—10. 8: 10, 12.) After the flood, it was handed down by the sons of Noah to their descendants. In this way it has happened, that some traces of the ancient *week* are to be found in every quarter of the world. Nations the most distant from each other, and of every character, have united in giving testimony to the truth of the bible account; either by retaining, in their common reckoning of time, the regular division of seven days, or at least, by showing such regard to that definite period, as can in no way be accounted for, if it was not received by tradition from the earliest ages. Not only has this been the case, in all the countries of the east, such as Egypt, Arabia, Assyria, India, China, and others; but among the most ancient people of Europe also, the Greeks, the Romans, the Gauls, the Germans, the Britons, and the several nations of the north,—and this, long before they had any knowledge of christianity, as is evident from the *names* of the days found in use among them, which were all of idolatrous origin. Even among the uncultivated tribes of Africa, travellers have met with the same division of time. It is not only, however, by retaining the number of days which compose a week, that the tradition of the world so evidently confirms the account of Moses; the testimony is rendered still more striking, by the very general idea of some peculiar sa-

*credness* belonging to the seventh day, which has existed in every age. The week, it must be remembered, is not a *natural* period of time, like a *day*, a *month*, or a *year*, which are all suggested by the revolutions of the heavenly bodies, and so naturally come into use among every people; there is no reason in the nature of things, why days should be counted by *sevens*, rather than by *eights*, *tens*, or any other number. The division, therefore, wherever found, must have had its origin in arbitrary appointment. To imagine, that all the nations of the world united in forming the *same* arbitrary appointment, by mere chance, would be ridiculous. Nothing but the authority of the original appointment made by God himself, can be admitted as a sufficient cause for such a fact.

The Jews had not particular names for the first six days of the week, but distinguished them merely by their order; thus, what we now call *Sunday* was termed the *first day* of the week, *Monday* was the *second*, *Tuesday* the *third*, and so of the rest. The seventh day, which we name *Saturday*, was styled among them the *Sabbath*, that is, the day of *rest*. And because this was the most important day of all in the week, the whole week came to be called, from its name, a *Sabbath*; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order. The day before the Sabbath (our Friday) because part of it was employed in making ready for the sacred *rest* of the Sabbath, was called, in later times, the *preparation*. (Mark 15: 42.) In addition to the week of *days*, the law appointed a week of *years*, making every seventh year *Sabbatical*, or a season of rest from cultivation, to the whole land. After counting again, *seven* of these weeks of years, the fiftieth year was set apart as the great *Jubilee*.

*Months*.—The Jewish *months*, like those of all other ancient nations, were *lunar*, measured from one new moon to another. In the age of Noah, each month consisted of thirty days, as may be determined from the several notices of time in the history of the flood. The Jews, however, after their settlement in Canaan, seem

to have reckoned each month from the first *appearance* of each new moon, without regard to any fixed number of days; only, if the new moon was not seen at the end of *thirty* days, they would not continue the old month any longer by waiting for it, but the next morning began a new one, because they were certain, in that case, that clouds or some other cause had hindered the moon's appearance after the actual time of her change. While, therefore, the longest months consisted of thirty days only, others would have no more than twenty-nine, and sometimes but twenty-eight, according as the moon was discovered sooner or later at different times. That the moon might be seen as early as possible, it is said that persons were appointed to watch, about the time it was expected, on the tops of the mountains; who, as soon as they saw its light, gave notice, when it was proclaimed to the people by the sounding of trumpets, and by lighting fires on high, which rapidly carried the news through the land. Each new moon was, in some measure, a holy day; for although any kind of business might be attended to, it was honoured with peculiar offerings, and ceremonies at the sanctuary. (Num. 28: 11—15.) It was observed also with particular respect, throughout the country, as a season of religious joy. (1st Sam. 20: 5, 6, 24—29. 2d Kings 4: 23. Is. 1: 13, 14. Amos 8: 5. Coloss. 2: 16.) Hence arose the necessity of carefully marking the first day of every month, and causing it to be published among the people. Originally, months had no particular names, but, like the days of the week, were distinguished merely by their numerical order; thus they were called the *first* month, the *second*, the *third*, and so on to the last. In the time of Moses, the first month was called *Abib*, that is, "the month of *new fruits*, or *young ears of corn*." The others continued still without names. In the age of Solomon, we find three other names in use, viz. *Zif*, *Bul*, and *Ethanim*. Whence these names came, cannot be certainly known; they were probably borrowed from some foreign calendar. We hear nothing of them afterward. From the time of the captivity, *all* the

months were called by the names which the Chaldeans and Persians were accustomed to use.

THE YEAR.—The common *Year* was made up of twelve of these months. Lunar months, however, it is well known, will not exactly measure a true year according to the sun. Twelve such months are nearly eleven days less time than such a year. Of course, if the year of any people was always counted by that number, and no more, it would begin every time near eleven days sooner than before; and thus, it would run backward till, in no great while, its first month would be found where it started, after having gone round all the seasons and so got a whole twelve-month out of its place. In this way, most of the Mohammedans are accustomed to reckon their years. But such a method is extremely inconvenient. To regulate their year therefore, and keep it near its right place, the Jews added, when it seemed to be necessary, a whole month to its common length. This must have been done, once in three years at most, and sometimes once in two. Attention to this important matter was continually secured, by the manner in which the yearly times of the sacred *festivals* were appointed. While these were fixed, each to its certain month in the year, they were also closely connected with particular *seasons*; so that the festivals would have come altogether out of place, if their months had been allowed to move like those of the Mohammedans, to any extent. The feast of the *passover*, for instance, was to be kept from the fifteenth to the twenty-first day of the first month; at the same time, it was required that a sheaf of barley should be offered before the Lord, on the second day of its celebration, as the *first-fruits* of the new harvest and a sign of its commencement. Thus there was a necessity, that the middle of the first month should always come as near as possible to the time when the grain began to be ripe. If, therefore, at the end of twelve months, it appeared that the middle of the next month would come *before* that time, so that a sheaf of ripe barley could not by any means be gathered for the passover, the priests

would be reminded, and, in a measure, compelled to add that month also to the old year, and to put off the beginning of the new one till another new moon. In this way, the year, though measured by the changes of the moon, was kept in tolerable conformity with the true natural year, which depends upon the sun. It *might* begin, some one spring almost a month from the time it began some other spring; in such cases, however, it would never, if properly managed, vary more than two weeks from the true year, being in the one instance, only that much too *fast*, and in the other, only that much too *slow*. Generally, the variation from the correct time would be considerably less.

The year was divided into six seasons, each consisting of two months. Some account of these has already been given, in speaking of the *climate* of Palestine. There were, among the Jews, two points from which the months of the year were counted. Their *sacred* year was reckoned from the month *Nisan*, or the ancient *Abib*, because on the fifteenth day of that month they had departed out of Egypt; God himself, on that occasion, appointed it to be the beginning of the Israelitish year. (Ex. 12: 2.) The sacred feasts were determined by this reckoning, and the prophets made use of it, in dating their visions. The *civil* year, which was the most ancient, was reckoned from the month *Tisri*, just six months after the beginning of the other. It was an old tradition, that the creation of the world took place at that time. By the reckoning of this year, contracts, births, reigns of kings, and other such matters, were dated. The month *Nisan*, with which the sacred year began, commenced with the new moon that appeared immediately before harvest. This would take place generally in April of our time; but when the new moon of April would not occur till late in the month, the preceding one, which appeared toward the end of March, was made, we may conclude, the commencing point of the sacred year. Thus, it was so managed that the passover fell always not far from the middle of April, which was about the time that the grain became ready for harvest. The month *Tisri* began of course with the



sixth new moon after that of Nisan, which would cause it to fall principally, sometimes more and sometimes less, in the time of our October. The names and order of the Jewish months, after the captivity, were as follows, commencing with Nisan, the first of the sacred year. 1. NISAN. 2. ZIF. 3. SIVAN. 4. TAMMUZ. 5. AB. 6. ELUL. 7. TISRI, or ETHANIM. 8. BUL. 9. CHISLEU. 10. TEBETH. 11. SHEBAT. 12. ADAR. When it was necessary to add a thirteenth month, it was called VE-ADAR, which means the second Adar.

In counting time, the Jews were accustomed to reckon any *part* of a certain period for the whole. Thus in scripture we sometimes find a *part of a year* counted as if it were a whole one, and so also a *part of a day*. Thus a child was said to be circumcised when it was *eight days* old, though according to the law this was to take place *upon the eighth day*. (Lev. 12: 3. Luke 11: 21.) If a child was born in the last hour of the day, that hour was counted as a whole day, and his circumcision might take place any time upon the eighth day from that. It is in this way we are to reckon the time, when we are told that our Lord rose *three days* after his death, and that he was *three days and three nights* in the heart of the earth. (Mark 8: 31. Matt. 12: 40.) He was crucified on the afternoon of Friday, which was therefore reckoned the *first day* of his death; Saturday, during all of which he lay in the sepulchre, was the *second*: when the first day of the week commenced, on the evening of Saturday, he was still under the power of death, and did not break its bands till about sunrise on Sunday morning; so that it was the *third day* when he rose. Thus, according to the Jewish way of counting, he was in the sepulchre *three days*.

## CHAPTER IX.

**POLITICAL INSTITUTIONS.**

## SECTION I.

**PATRIARCHAL GOVERNMENT.**

THE first form of government was what has been called the *Patriarchal*. This arose naturally from the authority of parents over their children. The father was considered the proper ruler of his own family, as long as he lived. His authority rested upon his children, even after they were grown up and had formed new families of their own. His descendants around him were taught to look up to him as their supreme *head*, both religious and civil. When the father died, each son became the proper independent ruler of that branch of the general family which was descended from himself. But it was not natural for kindred families to break off all social connexion; especially in early times, when the feeling of relationship was greatly cherished, and carried its powerful sympathy far out with the most distant flowings of kindred blood. They did not therefore generally choose to separate into entirely distinct societies. While the father of each house continued to be the head of all his own descendants, it was agreed to have all the families still united under the authority of another *common* head. The first-born seems originally to have been always the person who was honoured with this dignity. From various causes, however, the union of families in this way would not long continue to hold all together. Men, on some account, would be led to move off from the society of their relations, and form new similar patriarchal establishments in other places. As societies became very large too, the bond of connexion could not but become less secure. Jealousies and difficulties between the several branches would naturally rise. At length they

would fall asunder into separate independent communities.

The union of kindred families under one head arose at first out of natural affection, rather than from any policy. They considered themselves one people, because they were of one blood. Any *general* government which was wanted to bind them together was very small. The head of each separate house directed all its concerns, and in this way it was not hard for a simple people, while not yet very numerous, to live connected together as one general society, with but little other controul. The controul of the common head, therefore, was not exercised with much actual command over the general body. He was honoured merely as the central point, around which the connexion clustered. He was the natural representative of its kindred whole. Such was held to be the relation, which the eldest born sustained by his birth to the rest of the family. He enjoyed on this account peculiar respect and veneration. His counsel was sought. His advice carried decisive weight. But a prince-like sovereignty, as the general interests did not need it, he was not expected to exercise.

Before long, however, as separate communities gained strength, and bad men became heads of independent families, injustice, violence, and war made their appearance. Then there arose a new motive for union. Related families were led by policy, as well as by friendship, to keep together; that by united strength, they might defend themselves from plundering enemies, or that they might be the better able, where such a disposition was felt, to do violence on the rights of others. Hence also the central head of their connexion naturally came to exercise a more active authority. A society that needed little general government in times of peace, could not get along without a good degree of it, when called to take any thing of a warlike character, in the way either of violence or of mere defence. When war and oppression became common, new ways also of enlarging societies grew into fashion. The weak were sometimes compelled by force to submit to the strong,

and to add yet more to their strength by serving them. And sometimes, to avoid this fate, they of their own accord put themselves under the authority of some neighbour more powerful than themselves, and became his willing servants in order to enjoy his protection. The custom of buying servants also came into use, in consequence of the violence which began to prevail in the world. Those who were taken captive in war were considered the property of their conquerors, and were often sold for money.

In some such way as this things seem to have proceeded after the flood; and though we know exceeding little of the history of earlier times after the fall, the general manner of society then was no doubt in this respect after the same fashion. Men lived so long then, that the patriarchal government might have been continued without any trouble. It might have been expected, that the whole family of man would have been held together in one friendly society, while its generations were so near to the original common head. But *sin* hindered the natural union. Cain went off very early from the rest of his father's family, under the curse of Heaven, and established a new community. Afterwards, as the ungodly part of the world increased far above the pious, they seem to have been split asunder into various petty societies. Great violence grew common among them. (Gen. 6: 11.) Many men distinguished themselves by daring boldness and terrible valour, in committing outrage upon others. They filled the earth, as far as it was then peopled, with war, bloodshed, and oppression. Thus they got to themselves a great name in those times, as many by the mere greatness of their violence and butchery of human life have done since. They were celebrated and feared for their wonderful strength, and spoken of as *giants, mighty men, men of renown*. (Gen. 6: 4.) Slavery was one of the evils which sprung out of these wars and fightings, as we may learn from the fact that it was a thing well known to Noah. (Gen. 9: 25—27.)

The descendants of Noah, after the confusion of tongues at Babel, separated into different parts of the

Vol. I. T

world, and formed different patriarchal societies. In a short time, some of them began to take a more regular and settled form of government. The authority of the common head glided into the formal sovereignty of a *king*. Some kingdoms arose in an orderly way; others were established by violence. People that followed agriculture to some considerable extent, were brought into the form of regular kingdoms, sooner than those who made it their chief business to keep herds and flocks. Among these last, the more simple patriarchal government was naturally cherished, as being suited to their manner of life, and sufficient for all its wants. Even when their societies took the name of kingdoms, and their heads were called kings, they were often in fact only patriarchal establishments still. They consisted generally of several separate tribes or families, descended from a common ancestor, connected together as one people, while yet each had its own particular head who ruled it with a kind of sovereign authority. These heads under the general head or *king* were the *princes* of the nation. Sometimes, there was no general head at all, but the prince of each tribe was in every respect an independent monarch, while yet all were classed together as one people, and had a general name in common.

When compared with the kingdoms that have since been in the world, most of those which received the name in these early times were very small. Sometimes a single city, with the neighbouring country a little distance round it, formed such a kingdom. Hence, though the whole land of Canaan embraced not near as much country as some of our single states, we find it contained a large number of independent governments of this sort. The Israelites under Joshua, we are told, smote no less than thirty and one kings, all of that country, when they took possession of the land. (Josh. 12:7—24.) Abraham did not hesitate with three hundred and eighteen servants, to pursue after Chedorlaomer and the kings that were with him, after they had subdued several kingdoms. (Gen. 14.) He was himself, in every respect, an independent sovereign in the country, and his

vast family of servants, formed a little kingdom around him. He was even considered a *mighty prince* among the inhabitants of the land. (Gen. 23: 6.) Such, also, Isaac was held to be. The king of Gerar said unto him, Go from us, for thou art much mightier than we! (Gen. 26: 16.) Soon, however, some nations began to show a much larger appearance. They grew to be great and strong. This tended gradually to put an end to such very small kingdoms. They could not stand alone, when powerful empires were rising in the earth. Yet there were always in the east some who never could be brought to forsake the simple manner of government, which prevailed among their ancestors. They remained independent tribes, each ruled by its own head with sovereign power, and forming in reality a little government by itself, though many of them might be classed together as one general people, and might consider themselves such by reason of their common origin. These were such as dwelt in the wilderness, moving through it with unsettled habitation, and bidding defiance to the mightiest monarchs of the earth in the midst of its safe and broad retreat. They are found there in the same independent condition to this day.



## SECTION II.

### GENERAL MANNER OF THE ANCIENT ISRAELITISH GOVERNMENT.

AMID the nations of the earth in ancient times, the Jews were a peculiar people. Not only their religion, but their government also, was established by divine authority. The principles according to which it was to proceed, were solemnly settled by God himself, after their deliverance from the bondage of Egypt.

Before that time, the simple, original patriarchal manner of government had prevailed among them. They were separated into tribes, and these again into various

branches or families, according to their generations. Each great family had its *head*, and each tribe its *prince*, chosen out of the several heads of the families it contained. These were called the *elders of Israel*. This general plan of having the nation divided into tribes and families, with particular heads appointed over them, was not given up when the government of the nation was regulated with new authority afterwards. On the contrary, it was sanctioned by the Most High, and secured by the system of laws which he published through his servant Moses. There was, as we shall soon see, a wise reason in the general design of God for keeping the whole people thus separated into its several branches, from age to age.

The common natural object of government is to promote the happiness and comfort of men in society, by securing to them life, liberty, property, and peace, and assisting their improvement in knowledge and every useful art. Considered in this light, it is a most merciful appointment of God, though often abused by the wickedness of men, like other good gifts of heaven, and turned into an instrument of oppression and evil. But the Jewish government was formed peculiarly with a view to answer another great end. While it was so arranged as to be suited well to the proper design of other governments, its particular frame was organized and adjusted by the Almighty with special reference to the interests of his *church*. God chose the Jewish people out of the nations of the earth, to be his visible church, to maintain his worship and to preserve the true religion in the midst of an idolatrous world, till the fullness of time appointed for the coming of Christ. This was the great design of their separation, and their civil, as well as their religious state, was ordered with a peculiar regard to the securing of it. The one was made to agree with and assist the other, in promoting the same high purpose. The *kingdom*, therefore, was intimately connected with the *church*. They were made up of the same society; to belong to the one, was to belong to the other, and to be cast out of the one, was to lose at the same time the privileges of the other. God was, in a special and di-

rect way, concerned with the institution and order of each. The two were blended closely together, so as to make one complex system. The laws which were made for the government of the nation, were associated with those which regarded directly the interests of religion, in such a manner as to form together a single plan, wisely arranged for that most excellent end which has been mentioned. The Israelitish commonwealth was organized and established by Divine care, merely that it might be a sort of outward frame for the preservation of the Israelitish church. Although therefore the laws and institutions given by the Lord to the Jewish people, are properly distinguished into two general classes, such as relate to religion, and such as relate to civil society, a religious design, nevertheless, may be discovered in some measure running through all; and the reason of most of the peculiar features which civil society was made to bear, is to be sought in their relation to religion, rather than in any mere political purpose.

The whole system of government aimed to secure the worship of the only true God, and to preserve his truth from corruption. It was formed therefore in such a way as to be a strong barrier against all idolatry, and in such a way as was likely to render it *lasting* as well as *effectual*. Its laws, while they were adapted to secure the temporal peace and prosperity of the people, and to perpetuate the kingdom for many ages, were framed in the most wise manner for shutting out every form of false religion and maintaining the worship of the one God that created heaven and earth.

As a first grand measure for securing the end which he had in view, God offered himself to be the *king* of the nation. While he was the supreme ruler of all the earth, he proposed to take that favoured people, to be a *peculiar treasure* unto him *above all people*, and to govern them himself with a special care as their Lawgiver and Sovereign. By a most solemn covenant at Mount Sinai, they agreed to receive him as such, and to be governed entirely by him, not only as a *church*, but also as a *holy nation*. (Ex. 19: 3—8.) In this character he afterwards gave laws, decided important questions of duty,



threatened punishment and caused them to be executed, and provided ways in which he might be at any time consulted in cases of difficulty or doubt. He interposed continually with his authority in the affairs of the nation, making known his will and reproofing what was wrong in the measures of the kingdom; by his appointed messengers; and oftentimes putting forth his sovereign power, to controul or correct those measures, by means of his almighty *providence*, in such a way as was not used with other people. The form of government under him was allowed to vary, but his special sovereignty was still maintained. Moses was his servant, who published his laws, and under his continual direction led the nation from Egypt to the borders of Canaan. Joshua, under the same direction, was made its commander in chief, to conduct the people into the promised land, and to lead them in their battles till they got possession of it. Afterwards, at various times, extraordinary *Judges* were raised up to govern. They were intrusted with great power, and regarded with much honour; but they were only officers acting for God, as he called them one after another, from time to time, into service. At length, in the latter part of Samuel's life, the people demanded a king, such as other nations had, to judge them. God commanded the prophet to reprove them, as having sinned against him by this demand. "They have rejected me," he declared, "that I should not reign over them." Yet he suffered them to have their desire. (1st. Sam. 8: 5—22. 12: 12.) Still, however, he did not withdraw himself from the supreme direction of the kingdom. (1st. Sam. 12: 16—22.) He pointed out the king who should be chosen, and required him to rule the nation with continual regard to divine direction. Because Saul refused to obey, the kingdom was taken from him and given to David. By his prophets the Lord continued to direct and reprove the proceedings of government, and from time to time he punished obstinate resistance to his will, by calamities sent in his righteous providence for that express end. Thus king and people were made to remember and feel that God was the proper sovereign of the nation. At last, by way of severe

punishment, he sent them into captivity; yet he soon brought them back again, and established them under his care, once more, in their own land. There, though his immediate direction by means of his prophets was in a short time withheld, he still watched over their affairs with a peculiar and continual providence, afflicting sorely for sin, and yet preserving the nation from ruin with great deliverances, till the great end of their separation from the rest of the world was answered fully, with the introduction of a new and better covenant by the Lord Jesus Christ. (Heb. 8: 6—13.) Then he cast them off; and for their dreadful guilt, scattered them “among all people, from the one end of the earth even unto the other,” as they are found to this day. (Deut. 28: 64.)

God being properly the king of the nation, the people were placed under a two-fold obligation to honour him, and to observe that religion which he appointed. As the Lord of heaven and of earth, their Maker they were bound to obey him in all things, and to delight in his service; but besides this, they were bound to yield obedience and homage to him as their national monarch. All such general duties as subjects in all kingdoms owe to their king, were, among the Israelites, due to God. Thus, the claims of religion at once became also claims of government, and the good order of the state was, in its nature, essentially blended with the good order of the church. Regard to the principles and institutions of the true religion could not be dispensed with, without unfaithfulness and insult to the sovereign of the kingdom, as well as to the infinite and eternal Ruler of the universe. Such neglect, therefore, called for punishment as a *civil* offence as well as exposed to the anger of Heaven, in its character of a *religious* one. Idolatry was not only *impiety*, as a departure from the true God, but *treason* also, as it set itself directly in opposition to the authority and honour of the king. The whole law of the kingdom, therefore, exerted its utmost force to prevent it, and to punish it, when it did appear under any form, with the most extreme severity. In corrupt times, indeed, it prevailed, notwithstanding, in the land;

but it was because there was no faithfulness among those whose duty it was to maintain the principles of the government; they were all, in such cases, trampled under foot.

The evil of idolatry was guarded against in two general ways; by regulations *directly* opposing its errors and *directly* enforcing the principles of the true religion, and also by regulations that tended *indirectly* to the same end, by hindering, as far as possible, all free and general intercourse with idolatrous nations. Idolatry reigned through the world, and the Jews discovered themselves ever ready to be carried away by its temptations. There was need, therefore, of a bulwark doubly secured, to keep that single people, for hundreds of years, safe from its total desolation.

How strongly every thing opposed to the worship of the one only living and true God was directly and positively forbidden, and what severe punishments were decreed against all such offences; and how solemnly the several duties of obedience to that God, and regard to his appointed worship were required to be observed, it is needless to say. The law was full of express precepts of this sort. It set itself not only against every actual idolatrous practice, but also against the use of customs in any way that were connected with idolatry among the heathen; lest by any means such customs might prove an enticement to lead men into the evil with which they were commonly joined. Thus it was forbidden to plant a grove of any trees near the altar of the Lord; to round the corners of the head, or to mar the corners of the beard; to make baldness between the eyes for the dead, &c. These were customs connected with idolatry. Thus, there is reason to believe, a number of particular laws had a special reference to superstitious and idolatrous usages that were common among other people at that time. Some that now seem strange and difficult to explain, probably had much of their meaning and design in a regard to usages of this sort, which they were made to prevent.

It was altogether necessary, however, in order to secure the end in view, that, in addition to all the care of

direct and positive laws, the people should be kept as much as possible, separate from all other nations. Evil communications always tend to corrupt good manners; and the Israelites for a long time showed themselves very prone to be spoiled by the smallest intercourse with their idolatrous neighbours. It was, therefore, a wise and merciful arrangement in the general plan of their government, to cut them off, by every means, from such familiar intercourse, and to make them a people *dwelling alone, and not reckoned among the nations.* (Numb. 23: 9.)

For this end, they were settled in the land of Canaan; a country not large enough to invite or to allow other people from abroad to come and dwell among them; yet sufficient in all respects for their support, and abounding with the most excellent natural advantages; (Lev. 20: 24, 26.) They were required to drive out or destroy all the idolatrous Canaanites, that they might not be a snare to lead them into sin. The destruction of that race was called down upon them by their sins. The measure of their iniquity was full, and the Israelites were commanded to destroy them without mercy. Without a command from God, they would have had no right to attack them in this way; because it is not for men to decide when and how the anger of God, in such cases, calls for the execution of punishment. But when the command is given, it would be sin not to obey. The will of God is the best reason in the world for whatever measure it demands. He may use whatever means to himself seem best, to accomplish his righteous purposes. He had as much right to send the Israelites to destroy cities, men, women, and children, as to send upon them the same destruction by means of a famine, a pestilence, or an earthquake. There was not, therefore, any thing to be blamed, in the severe treatment of the Canaanites. It was the work of God, the Judge of the whole earth, performed by such instrumentality as he saw fit solemnly to employ.

While care was taken to root out these wicked nations, the Jews were forbidden, also, to make marriages

with idolaters. "Thy daughter," says the law, "thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that he may serve other Gods." (Deut. 7: 3, 4.) Again; no encouragement was given to commerce. The manner in which the state was arranged, tended to hinder it. The law which forbade the taking of interest for money lent, which under any form is called *usury* in the Old Testament, implied that commerce was not to be pursued, and served to prevent it. Where there is no interest lawful on money, merchants cannot thrive. Thus, while the Tyrians, just above them, were the most commercial people in the world, and carried on a traffic with almost every nation, the Israelites, though their country was bordered all along on one side by the sea, for a long time had nothing to do with this business at all, and never were brought, for any considerable period, to engage in it, except to a small extent. In this way they were greatly preserved from intercourse with strangers, and the introduction of strange fashions and notions. They were a nation of farmers. There was made a *necessity* that they should be such, in the way the land was divided.

By the direction of God, the whole land was regularly divided, when it was first settled by the Israelites, so as to secure to every family its proper, particular share. (Numb. 33: 53, 54. 34: 13—18.) First, each *tribe* was to receive its district of country, distinct from the rest. Then each great *family* was to have allotted to it, its right proportion out of the district that fell to its tribe. Lastly, this proportion of each such family was to be again measured off into as many parcels as it contained men who were to inherit. Thus every Israelite had his own inheritance assigned to him in the beginning, to be handed down to his posterity after him. He lived, too, in the midst of his kindred. Every neighbourhood was made up of relations, nearly connected by blood in proportion as their lands lay nigh to each other. Care was taken, too, that this state of things should not alter. Land was forbidden ever to be sold from one to another,

so as to pass entirely away from the family to which it had been given. "The land," God said, "shall not be sold for ever; for the land is MINE; for ye are strangers and sojourners with me." (Lev. 25:23.) Land might be parted with, but only for a time. In the year of jubilee, it was required to come back to the original owner or his children. When sold, therefore, and bought, the price was always determined according to the time that was yet to come before the next jubilee. It was just what the use of it for that time, longer or shorter, was considered to be worth. Nor was the person obliged to wait till the jubilee, if he became able himself, or if his near friend was willing for him, to buy it back again before. Whenever a price, answering to the time that was still to come according to the rate at which it had been sold, was offered to the purchaser, he was obliged at once to give it up. (Lev. 25:13—28.) In this way, no family was allowed ever to be left without its proper inheritance. Every Israelite was born an heir to some land, and forced, in some measure, to be a farmer. There could be no great estates owned by single men; nor, on the other hand, was there room for such a thing as perfect, hopeless beggary. A pretty general equality was secured. Every jubilee made every Israelite an independent man. There were times, indeed, when this advantage was not enjoyed. We read of wicked men joining house to house, and laying field to field, till there was no place, that they might be placed alone in the midst of the earth: (Is. 5:8;) but it was done in defiance of law. Those were times of dreadful corruption, in which the rights of men were torn from them by violence, and justice had no place in the government. We have seen before, that only sons inherited, if there were any; the distinction of families was kept up in the male line. But if there were no sons, daughters were to receive the inheritance; they were, however, in such case, to marry within the "family of the tribe of their father," and their children were to be counted as belonging to the family of their father, and representatives of his name, instead of passing into the lines of the houses to which

their husbands belonged. (Numb. 27:1—11. 36:1—12.) In other cases, daughters might marry into any tribe; and when married, they passed altogether away from the inheritance of their fathers.

While this plan of securing to every family its estate, tended greatly to promote the happiness and strength of the nation, and to bring the whole country into a state of the most perfect cultivation, it could not but have a powerful influence, too, to keep the Israelites in their own land, and to hinder strangers from settling much among them. It is easy to see how it must have hindered foreign commerce. Besides, however, it formed a strong hold upon every Israelite, to keep him from withdrawing to other nations. He had property in his own country, which, at the same time, he could not sell, if he wished to leave it. To go abroad to live, was to lose his estate. A strong attachment, too, was naturally formed to the place where his fathers had always lived, which would not endure the thought of forsaking it.

While God himself was the supreme ruler of the nation, ordering its civil as well as religious affairs with a special direction, there was still, at all times, some regular form of human government under him, by which the business of the kingdom was carried on, and its laws put in execution. This, as we have seen, was in some respects different at different periods.

In the original form of this government, each tribe had its own rulers, and formed, in many respects, a distinct and independent government within itself. The manner of government, in its general plan, was according to the ancient patriarchal fashion, from which it had been received. Every tribe had its *prince*, and each of the greater and also of the lesser families into which it was divided, had its *head*. The law required *judges* to be appointed in every city, whose business it was to judge the people not only of the city itself, but also of the country, with its villages, for some distance round; so that in this way the whole land was furnished with judges. (Deut. 16:18.) There was another class of persons, clothed with some authority and much re-

spect, who were scattered in like manner throughout the land. They are called, in the English Bible, *officers*. Mention is made of these in the account of the oppression which the people suffered in Egypt. (Ex. 5: 6, 14.) The same law, afterward, which required judges to be appointed in every city, commanded that these *officers* should be so appointed also. The judges and officers had both their particular business to attend to; their particular departments of duty, which, by their office, they were called to have in charge; but besides this, they bore a part also in the business of public government. Each city was governed by a *council* or *senate*, that seems to have been made up of all the *heads of families*, or *elders*, *judges*, and *officers*, who belonged to it or to the neighbourhood around it. When measures of a more general sort, such as concerned several cities or the whole tribe, were to be considered, a general *assembly* was called of all the *heads*, *judges*, and *officers* in the tribe, together with its *prince*. This assembly, in each tribe, managed its government, in all cases that did not touch directly the interests of other tribes or of the nation in general, as if it had been an independent state. Thus we read of particular tribes even undertaking and carrying on wars on their own account, with which the rest appear not to have meddled. (Josh. 17: 15—18. Judg. 4: 10.) In the time of Saul, the two tribes and the half one which lived on the east side of Jordan, carried on in this way, by themselves, a very great war. (1st Chron. 5: 18—23.) So, also, the tribe of Simeon had its own wars, as late as the reign of Hezekiah. (1st Chron. 4: 39—43.) Hence we find the Israelites, as their ancient history is set before us, continually proceeding, in all their political movements, by *tribes* or *families*.

The government which each tribe had within itself, answered a large part of the purposes for which government is wanted in any country; but still there was need of something more to bind all into one nation. There was, therefore, a national *assembly* or *senate*, made up of the princes, heads, judges, and officers of all the tribes, which met at times, to deliberate upon



questions which concerned the general interest, and to decide upon measures that regarded the order or welfare of the whole people. (Josh. 23: 2. 24: 1.)

It is not altogether clear, what was the particular business of the *officers*, mentioned above, who were to be appointed in every city. They are supposed to have been persons chosen to keep the *genealogical tables* of the Israelites. In these tables were carefully recorded all the births, marriages, and deaths, of every family. Among the Jews, it was a matter of great importance to have accurately preserved, from generation to generation, every line of descent along the male side of houses. The custom had its beginning with the commencement of society. The whole manner of the Israelitish commonwealth tended to cherish and confirm its power. The way in which inheritances passed downward in families, rendered it necessary to keep regular records of genealogies, such as never could be disputed. It was, therefore, a public care. The office of those who were appointed to take charge of it, was regarded as one of great importance, and persons of more than common abilities were sought to fill it. By reason of this care, every Israelite could, without any difficulty, trace the line of his pedigree back to Abraham, the father of the nation, and so back to Adam, the father of the human race. Thus, Matthew and Luke were able, without any trouble, to give the genealogy of our Saviour. (Matt. 1: 1—16. Luke 3: 23—38.) There was a wise counsel of God, for the manifestation of his truth, in so ordering it by his providence, that there should be such a careful distinction of families among the Jews, and such a careful record kept of their genealogies. By this means, a most satisfactory fulfilment of several great prophecies concerning the Messiah was made to appear, when he came. It had been foretold that he was to be the seed of Abraham, of the tribe of Judah, and the son of David. (Gen. 22: 18. 49: 10. 2d Sam. 7: 12—16. Ps. 89: 4. 132: 11. Acts 2: 30.) When Jesus appeared, he answered to all these prophecies; and there was such evidence of it in the public records of the families of the tribe of Judah, that

nobody could dream of contradicting it. Matthew, therefore, from these records, published his genealogy, tracing the line of Joseph's house down from Abraham and David. Luke has given us the pedigree of Mary's family, starting with her father Heli, and carrying it back to the same sources. Soon after, all this business of recording genealogies was thrown into confusion. The nation was scattered and its families disordered. They are still a separate people, but no one among them can declare his ancient pedigree. By this they ought to know that the Messiah has come; for how could it now be certainly known, if he were yet to come, that he was of the tribe of Judah and of the house David? Since God has long ago made it impossible to prove such a descent in any case, they ought to believe that the Messiah has already long ago made his appearance. But they blindly expect him still, and refuse the only Saviour, Jesus of Nazareth.

We do not hear of *Judges* among the Israelites, till after their departure out of Egypt. For a while at first, Moses himself was the only judge, and all causes, great and small, were carried before him. By the advice of Jethro, however, which God sanctioned, he made a great number of higher and lower judges for the nation. "He chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses; but every small matter they judged themselves." Cases which judges of a lower kind could not decide, or in which their decision was not considered just, were carried before those of a higher order; and if the matter was too hard for the highest of all, the judges of thousands, it came before Moses himself. After their settlement in Canaan, the people, as we have seen, were always to have judges in every city. Weighty causes were to be carried to the place chosen of God, and there laid before the priests and the person who should be, at the time, clothed with the authority of supreme judge. (Deut. 17:8—10.) When the nation came to be ruled by kings, the king

himself was the supreme judge. It was common for him, however, to consult with the high priest, and to seek judgment from his lips.

The tribe of Levi held a most important place in the nation. The influence which it possessed, extended itself throughout the whole frame of government. It was consecrated especially to the service of God; withdrawn from the common pursuits of life, not allowed to possess a particular territory like the other tribes, and scattered into every district of the land. To it was committed the care of religion, and naturally along with this came the care of education. The nature of their profession led them to cultivate knowledge more than others, and afforded them, also, opportunity, such as no others had, for acquiring it. The learning of the nation, therefore, was found principally in this tribe. Hence, places of trust and authority came, very naturally, to be filled in general by Levites. As they were skilful to handle the pen, they were made, wherever they could be found, scribes and keepers of the genealogies. As they were called to be familiar with the law and with learning in general, they were, in like manner, selected in preference to others, to be judges. In the time of David, we are told, six thousand of them were *officers* and *judges* through the land. (1st Chron. 23: 4.) The law made it the business of the priests to explain its meaning, and to pronounce judgment in all difficult cases. The priest's lips were to keep knowledge, and the law was to be sought at his mouth. It was not *required*, however, that the common judges should be taken out of any particular tribe. It was only the general superiority of the tribe of Levi over the rest, in point of learning, which caused the judges, in the time of the kings, to be commonly taken out of it.

Kings in the east, at the present day, exercise a most unlimited power over their subjects, being restrained by no law, and having respect to no other regular authority. We know that it was in this way, also, they ruled, in most of those countries, in ancient times. In the Israelish government, however, their power was in many respects restrained. The whole nature of the govern-

ment tended to forbid absolute or tyrannical authority in the monarch. God was the supreme Sovereign of the nation, and its affairs were at all times so ordered, that its kings were made to feel themselves under his controul. The system of religious *law* which he had established, was a strong barrier in the way of proud presumption. The *priests* were the ministers of the Most High, appointed to maintain the authority of that law, and to withstand all departure from its principles: if faithful, their influence was sufficient to check even royal power, when it transgressed its proper line. The *prophets* were messengers of the Almighty, which kings were constrained to hear and compelled to respect—even such of them as hated their message and desired to cast off their allegiance to God. The peculiar *providence* with which the nation was governed, conspired with all this influence to confound the ambition of princes, and make them mindful of their subjection to the Holy One of Israel. The general manner of the kingdom, too, which we have just been considering, tended to prevent arbitrary power in kings. There was too much of the old patriarchal style, in its confederacy of tribes and families, to allow any thing at all like despotism in the throne. The law of Moses, because God foresaw that the nation would have kings, prescribed certain rules, to be observed when they should be chosen. (Deut. 17: 14—20.) It appears, moreover, that a formal contract, or covenant, was made between the elders of the people and their kings, in which the royal duties and powers were solemnly stated. The covenant was committed to writing and carefully preserved. Thus, we are informed, when Saul was made king, "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." (1st Sam. 10: 25.) So when David was anointed in Hebron, it is said that he *made a league* with the elders of Israel before the Lord. (2d Sam. 5: 3.) Rehoboam foolishly refused to agree to the reasonable terms which were proposed to him by the people, and in consequence of it, ten tribes immediately rejected his claim

to the kingdom, and sought for themselves another monarch.

It was the business of the king to secure obedience to the laws, and to punish such as broke them. He had power to declare war and to make peace, and to administer justice with supreme authority. He could grant pardon to offenders, and he could sentence them to immediate death. He was considered the military head of the army. He was not, however, expected to go always himself to war; he might employ generals to conduct his forces in his stead. It is hardly necessary to say, that in some instances his power was greatly abused, and that not unfrequently the boundaries of right were daringly overleaped, and the privileges of the people disregarded, in spite of all the security with which they were defended. The wickedness of man has produced such instances of evil in every government.



### SECTION III.

#### JEWISH GOVERNMENT AFTER THE CAPTIVITY.

THE *Captivity* put a complete end to the *kingdom of Israel*, made up of the ten tribes who revolted from Rehoboam. The *kingdom of Judah* was still preserved. It embraced the tribe and family from which the Messiah was to come; and all the privileges and promises which had been granted to the seed of Abraham, the church of God, were confined to it as the only proper stock of the Jewish nation. During their captivity, they were still allowed to retain something of the plan of government which had been in use before. We read of their *elders*, and of the *chief of the fathers of Israel*. It appears, also, that they had a prince or governor of their own, who ruled them under the supreme authority of the king of the country. After their return to their

native land, while they continued in subjection to the Persians and afterwards to the Greeks, they had, we know, a chief magistrate as well as other officers of their own, by whom the government was managed. When there was no other regularly appointed chief magistrate, it seems that it was common for the high priest to exercise the duties of that office. In the time of Antiochus Epiphanes, the nation recovered its freedom, after a long war, carried on with great bravery under the conduct of Judas, surnamed Maccabeus, and his brothers Jonathan and Simon. These held, one after another, the office of high priest, and became, at the same time, *princes*, ruling the kingdom with independent and sovereign power. For something more than a hundred years, the affairs of the nation were managed by persons of this illustrious family, who sustained at once the dignity of high priests and the authority of kings. Then it fell under the dominion of the Romans, about sixty years before the birth of our Saviour.

For a time, the Romans made but little change in the manner of the government. They exercised, however, the right of appointing its highest ruler. Instead of leaving the chief civil authority with the high priest, as it had been before, they bestowed it upon Antipater, the father of Herod. Afterwards, Herod himself was entrusted with the government, and had conferred upon him the title of *king of Judea*. By his will, which the Roman Emperor Augustus allowed to stand, he divided his dominions among his three sons, Archelaus, Herod Antipas, and Herod Philip. Archelaus had Judea, Samaria, and Idumea, and bore the title of *Ethnarch*, which means, *Ruler*, or *chief of the nation*, with a promise from Augustus that he should, after some time, receive the name and all the dignity of a king, if he conducted himself in a manner worthy of such distinction. Herod Antipas and Philip bore the title of *Tetrarchs*. (Luke 3:1.) The word *Tetrarch* signifies, in its original meaning, *Ruler of the fourth part of a country*. The office is said to have been borrowed from the Gauls. Three tribes of these barbarous people, at a certain time, came into Asia Minor, and by force

took from the king of Bithynia a part of his country, where they settled themselves, and called the district from their own name, *Galatia*. The Galatians to whom Paul wrote, were their descendants. Each of these tribes was divided into four parts, and each fourth part had a chief magistrate of its own, under the general authority of the king. These chief magistrates were Tetrarchs. Afterwards, the name was given to governors who ruled some district of country under an emperor or king, though it was not the *fourth part*, precisely, of any kingdom. Herod and Philip ruled each over less than a fourth part of Judea. A Tetrarch, though dependent on the Roman Emperor, was yet allowed to govern the people who were under him, altogether according to his own pleasure. An Ethnarch, however, was superior in point of rank; he was honoured and addressed by his subjects as a king. (Matt. 2: 22.) A Tetrarch was sometimes distinguished with the same title. (Matt. 14: 9.)

In the tenth year of his reign, Archelaus, for his exceedingly bad government, was deprived of his authority and banished out of the land. His territories were then annexed to the province of Syria, and so came under such government as was common in other provinces of the great Roman empire. This took place when Quirinus, or *Cyrenius*, was President of Syria. A governor was placed over Judea, who had the title of Procurator, and was dependent upon the President of Syria. Such were Pilate, Felix, and Festus. These procurators, or governors, though they were officers under authority in the great empire, had, nevertheless, very great authority in the provinces which they ruled, and held in their hands the power of life and death. Herod Agrippa reigned over the country a while, with the title of king, after our Saviour's death; but only a short time. (Acts 12: 1—4, 19—23.)

The procurators of Judea resided generally at Caesarea; but on the great festivals, or when any tumult was feared, they went to Jerusalem, that by their presence they might hinder disorder, or suppress it if it made its appearance. They were allowed to keep in the country,

for the purpose of maintaining their authority, six companies or bands of Roman soldiers, each consisting of several hundred men. Five of these bands were stationed at Cesarea and one at Jerusalem, in a tower close by the temple. (Matt. 27: 27, 28. Acts 10: 1. 21: 31. 27: 1.) The *Centurions* who are mentioned in the New Testament, were officers under the chief captain of a band. (Matt. 8: 8, 9.) The name signifies one who has the command of precisely a hundred men; but each centurion had not always so many. We must not confound the chief captain of the Roman band, with another officer, called the *captain of the temple*. This last was a Jewish officer, a priest of high standing, who had command of the bands of Levites that were appointed to guard the temple. (John 18: 3, 12. Acts 4: 1. 5: 24, 26.) When more than one such captain are spoken of, we are to understand by them, the captains of single bands under the command of the chief officer. (Luke 22: 4, 52.)

As a Roman province, the nation was required, under the government of the procurators, to pay regular tribute. It was a privilege granted to the Jews which was not commonly allowed, that persons from among themselves were generally appointed to manage and collect the taxes. The office of chief tax-collector, was one of some distinction and of much profit. Each had a particular district appropriated to his management, having paid to the government a certain price for the right of collecting all its taxes. To secure the collection, he employed a number of inferior tax-gatherers, who took their several stations in places where tribute was to be received; and took in all the particular tolls. These were usually taken from the lowest rank of society, and were often very worthless in their character. Greedy of gain, they were frequently guilty of fraud and extortion. Accordingly, they were in all the provinces heartily hated and despised; but especially were they detested among the Jews, who always felt the whole matter of paying tribute to a foreign power to be an exceeding grievance and disgrace, and could not endure such as bore any part in collecting it. Hence, the tax-gatherers,



or *publicans*, were reckoned in the same class with the vilest sinners, such as thieves, harlots, &c. It was considered a great scandal, that our Saviour consented to sit at meat with persons held to be so infamous. But he came to seek and save that which was lost; and among this low class of unprincipled men, the grace of his gospel was made far more effectual than among the self-righteous Pharisees. Zaccheus was one of those chief-collectors that have been mentioned, who employed the common tax-gatherers under them. Matthew, the apostle, was a publican of the latter sort; a common tax-gatherer, who seems to have been caring only for filthy lucre, till the voice of Jesus fell upon his ear, as he sat at the *receipt of custom*, with the solemn call FOLLOW ME. That call was attended with a divine power; for at once, "he left all, rose up, and followed him!"

*Judges*, as well as other magistrates, were regularly appointed in sufficient number among the people, on their return from the captivity. (Ezra 7: 25.) Cases that were more than commonly difficult, were brought for some time either before the chief magistrate of the state, such as Zerubbabel was, and Ezra, and Nehemiah, or before the high priest. At length, however, a supreme court of justice was established, called the *Sanhedrim*. No mention is made in history of this council being in existence before the time of the Macabees. Some indeed have thought, that its origin is to be found as far back as the time of Moses. On a certain occasion in the wilderness, when Moses was greatly distressed with the weight of the burden that rested upon him, God commanded him to choose seventy men of the elders of Israel, whom he promised to qualify by his Spirit that they might assist him in the heavy charge. (Num. 11: 10—17, 24—30.) This council, according to the opinion just mentioned, was intended to be a lasting supreme court in the kingdom, and was actually continued age after age till the latest times of the nation; so that the *Sanhedrim*, of which we hear after the captivity was in reality but the same institution. But we find no notice of any such a council being in existence, during the whole period from the death of Moses to the

captivity, and the history of the Bible naturally leaves upon the mind the idea, that no tribunal of the sort was known. The council of seventy appointed in the wilderness, seems to have been formed merely for the time which then was, that it might take a share with Moses in the burden of government, and contribute by its influence to support his administration in the midst of so rebellious a people. As its members one after another died, their places were not filled up, and so it came to an end with that generation. The Sanhedrim after the captivity was entirely a new council; though, no doubt, it was meant to be an imitation in some respects of that ancient institution.

The Sanhedrim was composed of seventy or seventy-two members selected from the *chief priests*, the *elders*, or heads of families, and the *scribes*. The high priest was its *president*. When they met, it is said that the members took their seats in such a way as to form a semicircle, with the president in the centre so as to face them all. On his right side, sat the *vice-president*, next in authority to himself, and on his left, the *second vice-president*. The *council room* in which they commonly assembled was not far from the temple, some think in the temple; when they pretended to try our Saviour, however, they met in the palace of the high priest.

The authority of the Sanhedrim was very great, reaching to the affairs both of the church and of the state. In the time of Christ, however, its power was considerably limited by the Romans. It had still liberty to try and pass sentence, but the power of executing the sentence, if it called for capital punishment, was taken from it and placed altogether in the hands of the Roman Governor. Thus, when our Saviour was taken to be destroyed, he was brought first before the Sanhedrim, hastily assembled in the high priest's house, and there, after the empty show of a trial, declared to be worthy of death. Then, when they had bound him, they led him away in the morning to the Judgment Hall of the Governor, and urged him to pass sentence for his crucifixion. Pilate had full power, as he said himself, to re-

lease him; (John 19: 10.) but, though he was convinced of his innocence, he had not virtue enough to let him go, while there seemed a danger that his own interest might suffer by a refusal to gratify the Jews. To get clear of the difficulty, he told them to take him themselves, and judge him according to their own law. But they replied, "it is not lawful for *us* to put any man to death;" they were determined to be satisfied with nothing less than his death, and this could not be without sentence from Pilate. (John 18: 31.) At length, after an ineffectual attempt to reason them out of their purpose, the unfaithful man yielded, and delivered up the Lord of glory to be nailed upon the cross. When Stephen was stoned, it was not done by the authority of the Sanhedrim, but in an unlawful riot.

It was the council of the Sanhedrim that met after Lazarus was raised from the dead, to consider what measures were to be taken to stop the growing credit of Jesus, when Caiaphas the president, at once declared that nothing ought to be thought of but his death; uttering at the same time a striking prophecy, of which he was not himself aware. (John 11: 47—53.) Peter and John were brought before it, at a later period, for preaching "through Jesus the resurrection from the dead." (Acts 4: 5—21.) Afterward, all the apostles together were brought before it, and beaten. (Acts 5: 21—41.) We read of it also in the history of Paul. (Acts 22: 30. 23: 1, 15, 20, 28.)

In the time of our Saviour, there was, according to Josephus, an inferior tribunal or court of justice in every city, consisting of seven judges, which decided causes and punished crimes that were not so important or difficult as to require their being carried before the Sanhedrim. Before the Romans took away the power of capital punishment from the nation, this court could sentence a criminal to death by the sword, which was considered the least severe sort of execution. Stoning was held to be a heavier punishment, and could be inflicted only by the great council or Sanhedrim. Our Saviour referred to these different tribunals, when he set forth the true spirit of the sixth commandment in

his sermon on the mount. He taught, that wrath and malice, which the Jews hardly felt to be sins at all, would certainly be called into account and punished, and represented anger without cause to be worthy of a punishment as great as that which was commonly inflicted for killing a man,—which they looked upon as the only crime that broke the commandment. “Who-soever is angry with his brother without a cause, shall be in danger of the *judgment*, (or inferior court;) and whosoever shall say to his brother, *Raca*, (a word of scorn and contempt,) shall be in danger of the council; (or Sanhedrim;) but whosoever shall say, *Thou fool*, (a word of spite and malicious reproach,) shall be in danger of hell fire.” (Matt. 5: 22.) Josephus says, this court of seven in every city, was the same which the law of Moses established from the first, when it required judges and officers to be appointed as we have seen already. There was a still smaller court of *three* judges, which became common under the Roman government. It was not, however, a standing tribunal like the others, but chosen merely for the occasion, when a particular case of law was to be decided, and the parties were willing to have it settled in this way. Each party chose one man, and the two thus chosen selected a third, which made up the temporary court. The same plan of settling disputes *by arbitration*, is common among ourselves. This privilege the Roman laws allowed to the Jews, even when they were settled in other countries; and as the Christians were at first regarded as only a sect of the Jews, they likewise enjoyed the same advantage. Hence, the apostle censures the Corinthian Christians for carrying their causes before heathen magistrates, when they had full liberty to settle them among themselves in the way now mentioned. (1st. Cor. 6: 1—7.)

The Jewish nation enjoyed many privileges under the dominion of the Romans. They were allowed to practice their sacred rites and to continue their whole manner of religion without restraint; to hold fast their ancient customs; and to live in a considerable degree according to their own laws. Yet after all, as appears

from the view which has just been taken, their condition was one of complete dependence and subjection. With the coming of SHILOH, we beheld the sceptre departing from Judah and the lawgiver from between his feet, to be restored no more. (Gen. 49: 10.) The governors who ruled the country were very unjust and cruel, and the affairs of the nation were miserably managed. For want of energy in the government, the land was overrun with robbers. The spirit of the people too continually tended to make the matter grow worse and worse. They bore the yoke with extreme reluctance. The idea of being in bondage and paying tribute to a Gentile nation, was not easy to be supported quietly by Jewish feelings. "We be Abraham's seed, and were never in bondage to any man!" was the language which these feelings prompted, in the very midst of their national subjection. (John 8: 33.) Such feeling, excited as it was by continual provocation, could not fail to give rise to frequent tumults and insurrections; and these still served to produce new evils, only causing the chain of bondage to be drawn with more galling tightness, till at length, after desperate confusion, violence, and war, they drew down complete and tremendous destruction upon the whole nation. History informs us of various insurrections made under different leaders, who persuaded a multitude to follow them with the wild hope of breaking the Roman yoke. There was always a large class of men in the country who maintained, that it was unlawful to pay tribute to a foreign power; the law of Moses forbade setting up a stranger to be king over the nation, and this, according to their interpretation, made it wrong to acknowledge submission to any Gentile king or emperor. (Deut. 17: 15.) The Pharisees in general, held this sentiment, though they did not carry it out in open rebellion. The *Galileans*, however, who sprung chiefly out of the sect of the Pharisees, pushed the doctrine even to this extremity. They rose about the twelfth year of Christ, when Judea was first joined to the province of Syria, and taxed under the government of Cyrenius. One Judas of Galilee was their leader. He publicly taught that such taxing was contrary to the law

of Moses, and "drew away much people after him." (Acts 5: 37.) He perished, and his followers were dispersed; but they still continued to form a sect in the land, and to propagate their doctrine afterward. It is supposed by some, that the Galileans slain by Pilate in the court of the temple were of this sect. (Luke 13: 1, 2.) The *Herodians* were a political party, who leaned altogether to excess the other way. They had their name from Herod, and seem to have been a sort of court-pleasing tribe, who cared very little for law or religion, when they did not appear to agree with worldly interest. They were in favour, therefore, of entire submission to the Romans, and were not unwilling to have introduced into the country many of their heathen practices. How malicious was the policy which the Pharisees employed on a certain occasion to "entangle the Redeemer in his talk." (Matt. 22: 15—22.) Though violently opposed to the Herodians in general, they got some of them to unite with them in this plan to injure Christ, and sent them together with some of their own disciples to propose to him the much disputed question, "Is it lawful to give tribute unto Cesar or not?" If he had said, *It is not lawful*, the Herodians were ready to accuse him to the Roman government as a person opposed to its authority; if he had said, *It is lawful*, the Pharisees would have charged him with being unfriendly to the liberties of the people, so as to bring upon him their displeasure. His answer, however, by its excellent wisdom, defeated their malevolence.

In this state of bondage and uneasiness which the nation endured, its expectation was strongly turned toward the Messiah that was to come. According to the scriptures, they believed that the time appointed for his appearance was that particular age, and all looked for it as a thing just at hand. But, alas, they had a false notion entirely of his character. They expected one who would come with great splendour and power, to deliver them from *earthly* bondage, and to restore their kingdom to all the glory of *earthly* freedom, prosperity, and victorious strength. They thought, that the throne of David which he was to establish, would be

the same throne of worldly dominion that had been set up of old in the midst of Israel after the flesh; and hence they imagined, that the promises of God concerning the continuance of this throne, made it impossible that the nation should be given up to complete ruin.

When Jesus of Nazareth, therefore, a man of poor and obscure birth, presented himself as the Messiah, they turned from him in unbelief. To the glory of that spiritual kingdom which he proposed to establish, they were blind. False christs, vain pretenders to be the Messiah, who took upon them the character of worldly importance and promised to deliver them from the power of the Romans, were more favourably received. Several such rose, and became leaders in insurrection, drawing multitudes after them. (Matt. 24: 23—27. John 5: 43.) On one occasion, after a great miracle, the multitude were filled with a persuasion, that Jesus was the Messiah, the Great Prophet that was to come, and then immediately they wanted to take him by force and make him a king. (John 6: 14, 15.)

As the spirit of opposition to government prevailed so much in those times, being greatly stirred up by injustice and oppression, and as among the Jews it was attempted to be justified and even proved a duty on principles of religion; we find the apostles, in their epistles, strongly urging upon Christians the necessity of quiet obedience, not only for fear of punishment, but also for conscience' sake. (Rom. 13: 1—7. 1st Pet. 2: 13—17.)

## SECTION IV.

## OF KINGS.

ANOINTING with oil was a principal ceremony among the Jews, in introducing kings to their office. It appears however, that it was not thought necessary to anoint in every new succession to the throne. If the first in a royal line had been thus set apart, it was perhaps considered sufficient for those that followed, unless the right to the crown was disputed. We do not, at least, read of the ceremony being used in other cases. Hence the king was called, *The anointed one*. This is just the meaning of the word *Messiah*, and also of the word *Christ*. These names which are only the same in different languages, were given to the Redeemer, because he was spiritually anointed by the Holy Ghost to be a PROPHET, a PRIEST, and a KING; for the same ceremony was used for setting apart prophets also, and priests to their office. (Is. 61: 1. Luke 4: 17—21. Ps. 110: 1—4. 2: 2, 6. Acts 4: 25—27. 10: 38.)

The *Robe* which kings wore was very costly. It was common in the east to have it of purple colour.—The *Diadem* glittered with pearls and gems. It was a fillet, about two inches broad, bound round the head so as to pass the forehead and temples, and tied behind. Its whole workmanship was exceedingly rich and valuable. The colour of it was different in different countries. This ornament, as well as the neck-chain and bracelets for the arms, was worn at all times. In the English Bible, it is called a *crown*. Other *crowns*, however, were also in use, which covered the whole head; but of their form nothing certain is known.—The *Throne* was a magnificent seat with a back and arms, of such height as to need a *footstool* for the feet to rest upon. That of Solomon, was all of gold, ornamented with ivory, and was so high as to have six steps leading up to it. The "*throne*" became a natural emblem of government and power. Hence God is represented as sitting upon one; and the image is clothed with ex-



ceeding grandeur, by making heaven itself his throne, and the earth his footstool. (Is. 66:1. Matt. 5:34.)—The *Sceptre* had its origin perhaps from the Shepherd's staff, as kings were styled shepherds frequently in early times, and their office seems to have been derived from the authority of the ancient patriarchal chiefs, who were so often, like Abraham and Job, but great Master-Shepherds, at the head of their extensive families. Generally, it was a wooden rod or staff, nearly as long as the height of a man, overlaid with gold or adorned with golden studs and rings, and having an ornamental ball on the upper end. (Ezek. 19:11.) A sceptre figuratively denotes dignity and dominion; a *sceptre of righteousness* is used to signify just government.

In eastern countries, anciently as well as in modern times, the courts of kings were distinguished with much pomp and princely state. Their attendants were very numerous. Their palaces were constructed in magnificent and expensive style, and richly furnished with ornaments. Large gardens were connected with them, in which walks, groves, and fountains, were made to unite in the most agreeable variety. Great profusion marked the royal table; and large wealth of costly garments filled the royal ward-robe. The Jewish kings do not seem to have generally indulged the same degree of luxury and extravagance that was common in some other countries, such as Babylon and Persia; yet we find notices of much that was according to the general eastern style now mentioned. Solomon was not surpassed by the monarchs of any country in the splendour of his royal state. He made full experiment of all that wealth, labour, and taste could procure of worldly magnificence; but according to his own account, he found it to be all vanity and vexation of spirit. (Eccl. 2:4—11.)

Eastern kings of the present day very rarely make their appearance in public, and it is a matter of great difficulty to get access to them in any way. We find that the same seclusion was customary in ancient times. Among the Persians, it was death for any person to come into the presence of the monarch, without being invited. (Esther 4:11.) Among the Jews, however, no

fashion of this sort ever had place; their kings allowed themselves to be seen in public, and approach to them was not forbidden. Those who came into the presence of the king, even if they were the highest officers in the government, appeared before him with respectful obeisance, and stood, like servants, before their master. Hence the phrase to *stand before the king*, means to be occupied in his service. So the priests and Levites are said to have been set apart, to *stand before the Lord* to minister unto him. (Deut. 10: 8.) Gabriel is spoken of as *standing in the presence* of the Lord, to signify his readiness to perform his commands, as well as his high dignity in being so admitted to appear before the King of kings. (Luke 1: 19.) To behold the king's face was considered an honour and happiness; much more to see it habitually, that is to be employed in his immediate service and to enjoy his favour. Thus also the expression to *see God*, signifies to experience his friendship and to be admitted to the greatest happiness in his presence; whereas, *not to see him* is to be shut out from his favour, and to be under his awful displeasure. Christ says of his humblest followers, that in heaven their angels do *always behold the face* of his heavenly Father; referring to the usage of earthly courts, where such as always beheld the monarch's face were highest in office and regard. By this he signified, that these "little ones" had a powerful interest in heaven, and were peculiarly dear to God himself; so that it became men to take heed how they despised them. (Matt. 18: 10.) To *sit next the king*, especially on his right hand, was a mark of the highest honour and dignity. (1st Kings 2: 19/ Matt. 20: 20—23. Heb. 1: 3.)

As we have already seen, it was expected in early times, that those who approached kings should come with some sort of a present. The most profound reverence was required to do him honour, according to the ceremonious manner of the east. Among the Persians, the homage thus presented to the sovereign was little less than idolatry outright. A similar homage was required also to be paid to his chief courtiers and favourites; and to refuse it was considered a grievous offence.

Thus, when Haman was promoted, "all the king's servants, that were in the gate, bowed and revered him," and great wrath was excited against Mordecai because he would not do him this honour. (Esth. 3: 1—6.)

When eastern sovereigns go abroad they are always attended with a great and splendid retinue. The same custom prevailed of old. The Hebrew kings rode on asses or mules, or in chariots, accompanied by their guards; these were called, in the days of David, *Cherethites* and *Pelethites*.—When a monarch in those regions took a journey into distant provinces, because broad and convenient roads, such as we have, were not known, it was common to send a messenger before him, to give notice of his coming, that the way in which he was to travel might be made ready, and every thing else necessary, prepared for his approach. When they were to pass through strange and untravelled regions, they had a way opened before them sometimes with vast labour; precipices were digged down, and hollow places were filled up, and every hinderance cleared away. To this practice there is beautiful allusion in that prophecy of Isaiah: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a high way for our God! Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together." (Is. 40: 3—5.) While the prophet thus signified that happy return from the Babylonish captivity which should take place in the time of Cyrus, when God should conduct the Jews, as it were, in all the majesty and splendour of a royal march, back over the wilderness and hills to their native land; his words, full of divine animation, looked forward at the same time to a far more glorious accomplishment, which that first fulfilment itself, in the wise ordering of God's providence, was made to shadow forth beforehand as its feeble type. We are taught in the gospel, that John the Baptist was the messenger sent to cry in the wilderness, and that the Lord whose way was to be prepared was

the Redeemer, Jesus Christ, God manifest in the flesh. (Luke 1:76. 3:3—6. See also Mal. 3:1.)

In many nations, there was a sort of general royal name, that was applied to their monarchs one after another as a matter of course when they came to sit upon the throne. Thus, among the Romans, the emperors were for a long time successively styled by the name of *Cesar*. So the kings of the ancient Amalekites seem to have carried in common the name of *Agag*; while that of *Hadad* was appropriated to the king of Syria. *Abimelech* was used in the same way among the Philistines for some time. The ancient monarchs of Egypt were called in succession *Pharaoh*, and those of Persia, in many cases, *Darius*; each of these two names were originally only common words, in the languages of those countries, which signified simply *king* or *monarch*. In later times, the kings of Egypt bore the general name of *Ptolemy*.

Among the officers that were commonly connected with the royal court among the Jews, we find mention made of *Counsellors*. Such were "*the old men that stood before Solomon while he lived.*" (1st Kings 12:6—12.) *Prophets* also were a sort of royal officers. Pious kings always consulted them; while those of ungodly character, after the example of heathen monarchs, applied to soothsayers and false prophets. Then we read of the *Recorder*, or *writer of the state-chronicles*, who kept in writing a regular account of all the transactions of the king's reign; also of the *Scribe*, or royal secretary, who registered the acts and decrees of government. The *High Priest*, as the chief minister of God the sovereign of the nation, held an important place also in the king's court, as was to be expected in such a government. These that have been mentioned were employed to give counsel or to act, officially, in *state* business. Then there were others, whose business connected them more particularly with the king's *domestic* establishment. Such were the officers who provided supplies for the king's table. Such was the *Governor of the palace*, or royal steward, who had charge of all the servants, and of the whole household management.

He wore, it seems, a particular kind of robe, bound with a precious girdle, and carried a key upon his shoulder, as a mark of his office. (Is. 22: 15—22.) The *king's friend* or *companion* was a person whom he admitted to his most familiar confidence, and who was trusted, when occasion required, with the most important charges. As we have already noticed, the king had also his *Lifeguard*, who in the time of David were called Cherethites and Pelethites. These were soldiers, employed particularly to guard the palace and the king's person. When sentence of death was pronounced on any person by the king, they carried it into execution. They were sometimes also called *Runners*, because they were required to carry tidings of the royal laws and edicts into distant parts of the kingdom, and at times to run before his chariot.

In the Roman empire, it was not unusual for those who wanted to be clothed with the dignity of kings in the tributary kingdoms, to go to Rome for the purpose of soliciting such favour in their own persons. It was thus Archelaus went there, some time after his father's death, to have his will confirmed by the emperor, and to receive the government of Judea. The Jews, by reason of their great hatred to him, sent an embassy of fifty men at the same time, with a petition to Augustus that they might be allowed to live according to their laws, under a Roman governor. Archelaus, however, received the kingdom, and when he came back inflicted severe punishment on those who wanted to hinder him from reigning. In one of his parables, our Lord beautifully alludes to this custom of the times, and seems to have had the well known case of Archelaus particularly in his eye: "*A certain nobleman went into a far country, to receive for himself a kingdom, and to return. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us,*" &c. (Luke 19: 12—27.) The application of the parable to Christ himself is clear and striking. He was going to heaven to receive all power from his Father, and would afterward return to take vengeance on those who rejected him.

SECTION V.  
OF PUNISHMENTS.

TRIALS in early times were simple and short. The places where they were held, as we have seen already, were the gates of cities. Here the judges were accustomed to sit, as the place of greatest public resort. The accuser and the accused appeared before them, *standing*. The witnesses were sworn, and examined separately: two besides the accuser himself were necessary to establish a charge. The sentence was then pronounced, according to the wisdom and honesty of the judges, and without any delay carried into execution.

The common time for trying causes seems to have been in the morning. (Jer. 21: 12.) By the later Jews, it was held unlawful to try any cause of a capital nature in the night; and also, to try, pass sentence, and put it in execution on the same day. This last particular was entirely disregarded, in the zeal with which our Saviour's life was taken away. He was seized and brought to the high priest's palace in the night; *as soon as it was day*, he was tried with the unholy mockery of justice; early in the morning he was led away to the governor to be sentenced to death; and before the sixth hour, or noon, he was lifted up upon the cross.

The design of punishments in human governments, is to hinder new crimes, or, as Moses expresses it, *that all the people may hear, and fear, and do no more presumptuously*. Of the different sorts of punishments mentioned in the Scriptures, some were peculiarly Jewish in their use, and others were employed by people of other countries. They are naturally divided into two general classes;—such as were capital, or took away life, and such as were not thus fatal. We shall notice those of the last kind first.

## PUNISHMENTS NOT CAPITAL.

I. SIN AND TRESPASS OFFERINGS.—If a man wilfully and presumptuously transgressed the ceremonial

law, he was cut off from the people; but if he transgressed without such deliberate purpose, through error, ignorance, or forgetfulness, the law could be satisfied by the offering of an appointed sacrifice. Sacrifices of this sort had in them the nature of punishment. If they were withheld, in the cases which called for them, the punishment which belonged to wilful transgression was incurred. Some offences, also, that were not of a ceremonial nature, and even in certain cases such as had been committed with knowledge and design, might be atoned for in the same way. Cases of the latter class were all, however, such as the law had no power to discover, except by the voluntary confession of the offender, and of that character that the general good of society was likely to be promoted by the encouragement which was thus offered to his guilty conscience to make acknowledgement of its sin. Together with the Trespass offering to be made in these instances, the property that had been dishonestly acquired was to be restored, together with a fifth part of its amount added to it. The offerings of which we speak could not, of course, do away the evil which any action had in the sight of God most Holy; they satisfied merely the civil and the ceremonial law, while they shadowed forth in type, the Great Atonement that was to come. For an account of these Sin and Trespass Offerings, and of the cases in which they were to be employed, see the fourth, fifth, and sixth chapters of Leviticus.

II. FINES.—These were sometimes determined by the person himself who had been injured, in certain cases where the law appointed a severer punishment, but allowed *him* to accept, if he chose, a satisfaction of this sort in its stead. (Ex. 21: 30. Num. 35: 31, 32.) In other instances, fines were fixed by the decision of the judges, or expressly determined by the law. In cases of theft, the general law was, that double the amount stolen should be restored; but if a *sheep* or an *ox* that had been stolen was already slain or sold, the restoration for the first was to be *four-fold*; for the second, *five-fold*. When the thief was unable to make restoration, he was sold, with his wife and children, into

bondage. (Ex. 22: 1—4.) All fines were paid to the injured person; the government received nothing in this way.

III. SCOURGING.—This was a very common punishment among the Jews, in all ages of the nation. The law directed that the person to be beaten should lie down, and that the blows, which were never to be more than forty, though they might be any number less, according to the crime, should be applied to his back in the presence of the judge. (Deut. 25: 1—3.) In later times, he was tied by the hands to a low pillar, and stripped down to the waist. For fear of going by mistake beyond the precise number of lashes allowed, it became customary not to give over thirty-nine; and that the reckoning might be more sure, the scourge employed had three lashes or thongs, so as to give three stripes at once. In this way, thirteen blows made out the thirty-nine stripes. In the time of our Saviour, the punishment of scourging was not confined to the regular courts of justice, but was often inflicted also in the synagogues, which, as we shall see hereafter, were of the same nature with our churches. (Matt. 10: 17. Acts 22: 19.) Paul was scourged with *forty stripes, save one*, no less than five times. (2 Cor. 11: 24.) The instrument of scourging used in early times was commonly a *rod*; hence, in the Old Testament, the rod is used oftentimes to signify any punishment. Cruelty invented, for its own gratification, a horrible whip, by fixing sharp iron points, or nails, or pieces of lead, to the end of thongs. This seems to have been called a *Scorpion*. (1st Kings 12: 11.) Among the Romans scourging was very severe, and was not limited to any number of blows, as with the Jews. Thus the blessed Redeemer was cruelly beaten, till he became so weak that he was not able to carry his cross to Calvary. (Luke 23: 26.) There was a law, however, by which it was forbidden to punish one who was a *Roman citizen* in this way. (Acts 16: 22, 23, 37. 22: 25.) Paul had this advantage, some think, because he was born at *Tarsus*, which for its services had been made a free city by Augustus Cesar. Others, however, suppose



that the freedom of Tarsus was not the same thing as having the rights of Roman citizenship, because, though the chief captain knew that Paul was of that city, he yet ordered him to be scourged; (Acts 21: 39. 22: 24.) they maintain, therefore, that the apostle's family had obtained the privilege in some other way. However it was, he enjoyed by *birth* what Lysias had secured only by paying a great *price*. (Acts 22: 28.)

IV. CONFINEMENT.—As sentence of punishment was in general carried into execution very soon after it was pronounced, there was not the same need of *Prisons* as among us. Criminals were sometimes put under the care of a guard; and not unfrequently, in early times, they were shut up in empty cisterns. At a later period, prisons of different sorts became more common, and were used not only to keep criminals safe for trial, or till the proper time for executing upon them some other punishment, but also for mere confinement itself as a punishment. Prisoners were often, in addition to their confinement, bound with *chains*. After the captivity, it became customary to shut up in prison persons who failed to pay their *debts*, after the example of other nations. Such were also liable to be beaten with stripes, and to be put to different kinds of torture. (Matt. 5: 25, 26. 18: 28—34.) There was a singular way of binding persons, so as to deprive them of liberty, in use among the Romans. It was to fasten the prisoner to a soldier, by a chain passing from the arm of one to that of the other. In this way he was continually attended with a guard, who could not for a moment forsake his charge, even if he had himself been so disposed. The apostle Paul was confined in this manner. Thus coupled to a soldier that kept him, he “dwelt two whole years in his own hired house,” at Rome. (Acts 28: 16, 30.) He was not, therefore, hindered from seeing any that chose to visit him, and might, if he pleased, go abroad out into the city. But to be in this way compelled to wear a chain at all times, was to be constantly under the greatest disgrace in the eyes of the world. Hence, many who before showed some friendship to him, became ashamed to acknowledge acquaint-

ance with him, and treated him with cold neglect. Thus acted not all, however. "The Lord give mercy to the house of Onesiphorus," he writes, "for he oft refreshed me, and was *not ashamed of my chain*; but, when he was in Rome, he sought me out very diligently and found me!" (2d Tim. 1: 16, 17.) Sometimes the prisoner was bound by a chain from each arm to *two* soldiers. Thus Peter was sleeping in prison, on that memorable night when the angel of the Lord delivered him by miracle. (Acts 12: 6.) Persons who were trusted with the care of prisoners were liable, not unfrequently, to be punished with death if they let them escape. (Acts 12: 19. 16: 27.)

V. RETALIATION.—The nature of this punishment may be learned from Ex. 21: 23—25 and Lev. 24: 19—22. See also Deut. 19: 16—21, where the punishment for false witness is determined on the same general principle. The injured person might agree with the offender, in common cases where retaliation was appointed by the law, to receive a sum of money as a satisfaction in its room, and this either before or after the decision of the judge. The law which authorised retaliation was merely a *civil* one, appointing punishment in this way on the same principle that was regarded in the appointment of any other punishment, and did no more give countenance to feelings of private revenge, than the law which commanded the use of the scourge gave liberty to indulge a malicious or cruel disposition. The Jews, however, in the time of our Saviour, did not make this distinction, but interpreted the law as if it was a *moral* one, and furnished a right rule for the regulation of the heart and life. Our Lord taught that a very different rule ought to be followed when this was in view. (Matt. 5: 38—42.)

VI. EXCOMMUNICATION.—As religion and government were blended inseparably together among the Jews, to be cast out of the church was a *civil* punishment as well as an *ecclesiastical* one. We have no account of it being employed till after the captivity. The later Jews made three degrees of it. The *first* was, when a person was cast out of the synagogue and for-

bidden to have any intercourse with society, even with his own family, for the space of thirty days; and if he did not repent at the end of that time, the excommunication was repeated. The *second* was more solemn and severe, being pronounced with a curse: it was not lawful for any body to sell to such as were under it, even the necessaries of life. The *third* was even more severe, cutting off the guilty person absolutely and entirely from all connexion with his countrymen, and solemnly committing him to the hands of God, whose awful judgment was near at hand.

#### CAPITAL PUNISHMENTS.

We come now to the consideration of CAPITAL punishments. The first mention of such punishment is found Gen. 9: 6. *Whoso sheddeth man's blood, by man shall his blood be shed.* Such was the commandment of God. The way in which the criminal was to be put to death, was left to be determined by men.

THE BLOOD-AVenger.—In the earliest times, it was left altogether to the nearest relation of the person that had been killed, to execute punishment upon the murderer. In the common sentiment of society, this was not only his *right*, but his *duty*, also; so that disgrace and reproach fell upon him, if he failed to perform it. Hence, it became with such an one a great point of honour, not to leave the blood of his kinsman unrevenged; and this, added to the keen feeling of anger which naturally raged in his bosom, urged him to make the greatest exertions to overtake and destroy the person by whose hand it had been shed. This plan of punishment was the most natural one, in that simple state of society which was first common. Hence, it prevailed among all people; and because the manners of many nations in the east have been handed down with very little alteration from the most ancient days, it still prevails to a considerable extent in that part of the world. It is in use also among the Indians of our own country, and in various countries of Africa. It is easy to see, however, that such a plan must be attended with most serious evil. It is adapted to cherish feelings of bitter-

ness and revenge, and to make them seem honourable; it is not likely to distinguish between wilful murder, and such as happens without design; and more than this, it tends to produce lasting feuds between families, one revenge still calling for another, and blood continually demanding new blood, so that in the end, instead of one life, many are cruelly destroyed, in consequence of a single murder. Thus it is remarkably among the Arabs: families, and sometimes whole tribes, are set against each other in deadly hatred and war, by the retaliation which a crime of this sort produces; and the enmity is handed down from fathers to sons as a sacred inheritance, until either one party is completely destroyed, or satisfaction made, such as the side to whom the injury was first done may agree to accept. The true interest of society, therefore, requires that a different plan of punishment should be secured; that its execution should be taken out of the hands of the nearest relation, and put into those of the civil magistrate.

This most ancient plan of punishment, in case of murder, was the one in use among the Jews before the time of Moses; for the *Avenger of blood* is spoken of, in the law which he gave, as a character well known. Under the direction of God, he did not do away the old custom altogether; for although in its whole nature it was an evil, the feelings of the people were, nevertheless, so thoroughly wedded to its usage, that, without a miraculous controul upon their minds, it was not to be expected they would consent to relinquish entirely the right of private vengeance which it allowed. Some indulgence, therefore, was granted, in this case it seems, like that which was permitted in the case of divorce, *on account of the hardness of their hearts*. (Matt. 19:8.) At the same time, a most beautiful and wise arrangement was made, to *correct* the most serious disadvantages with which it had been before accompanied, which, in fact, while it left some *form* of the ancient custom, gave it a new *nature* altogether. *Cities of refuge* were appointed, three on each side of Jordan, with straight and good roads leading to them from every direction, to any of which the murderer might fly; and if he got into it

before the Avenger overtook him, he was safe from his rage until he had a fair trial. If it was found that he was indeed guilty of wilful murder, he was delivered up to the Avenger to be destroyed, and not even the altar was allowed to protect him; but if it was found that the murder had not been intentional, he was allowed to remain in the city of refuge, where none might come to do him evil; and on the death of the high priest, he might return in security to his own home. (Ex. 21:12—14. Numbers 35: 9—29. Deut. 4: 41—43. 19: 1—13. Joshua 20: 1—9.)

STONING was the punishment which the law of Moses most generally appointed for crimes that called for death. The witnesses were required to throw first, and then all the people that were present, till the miserable criminal was overwhelmed with death. (Deut. 17:7. John 8:7.) This seems to be the punishment we are to understand, in all cases where the way of putting to death is not expressly mentioned. (Lev. 20:10, compared with John 8:5. Also Ex. 31:14, with Numb. 15: 35, 36.) Another method of taking away life was by the SWORD. Among the Egyptians, *Beheading* was a common punishment; (Gen. 40:17—19;) and in the later times of the nation, the rulers of the Jews sometimes made use of it. (Matt. 14: 8—12. Acts 12:2.) But among the ancient Israelites, this way of execution was not practised. Punishment by the sword, which has been sometimes confounded with it, was inflicted in whatever way the executioner found it most convenient to use the weapon; he probably thrust it most commonly into the bowels of the criminal. Hence, he was said to *rush* or *fall upon* him. (1st Kings 2: 25, 29, 31, 34, 46.)

These two were the only capital punishments that belonged properly to the Israelites. There were, however, besides them, certain marks of infamy sometimes inflicted on the dead bodies of criminals, to add to the shame and disgrace of their death. Such was—1. *Burning* the body after it had been stoned. (Gen. 38: 24. Lev. 21:9. Josh. 7:15, 25.) 2. *Hanging* it on a tree or gibbet: the person thus suspended was said to

be *accursed of God*, an abomination in his sight. (Deut. 21: 22, 23.) 3. *Heaping stones* over the place where it lay, as a monument of shame. (Josh. 7: 26. 8: 29. 2d Sam. 18: 17.)

Various other capital punishments are mentioned or referred to in the Bible, that were in use among other nations, some of which also were introduced among the Jews, as they came to have more intercourse than at first with foreign countries. Of this sort were *Beheading*, already noticed, which was practised among the Egyptians, Persians, Greeks, and Romans; *Strangling*; (1st Kings 20: 31;) *Burning alive* in a furnace, which was used among the Chaldeans; (Dan. 3: 6, 11, 15—27. Jer. 29: 22.) *Exposing to wild beasts*; (Dan. 6: 7, 12. 16—24. 1st Cor. 15: 32.) *Beating to death*, which among the Greeks was inflicted on slaves; *Cutting asunder*; and *Sawing asunder*. (Dan. 2: 5. Luke 12: 46. Heb. 11: 37.) Isaiah, the Jews say, was sawn asunder by Manasseh; but perhaps the story is only one of their numberless fables. There were various other contrivances, some of them very cruel, to put men to a violent death, which it is not necessary to mention. One more, however, calls for notice; and it is entitled to particular consideration. I mean the *Cross*.

CRUCIFIXION was a common method of punishment among several ancient nations; especially among the Persians, Carthaginians, and Romans. It was as it was in use with the latter people, that the Jews became acquainted with it; and it was because he was put to death by Roman authority, that the Lord Jesus Christ was made to suffer its cruel torture. (John 18: 31, 32. 12: 32—34.) The cross was employed among the Romans as a punishment for robbers, assassins, and rebels. Slaves especially, when they were guilty of great offences, were put to death in this way. Hence, crucifixion was held to be the most shameful and degrading death which a man could suffer. The *cross*, in public opinion, had in it even more of disgrace and reproach, than the *gallows* now has with us. It was therefore an exceeding humiliation which the ever blessed Redeemer, who thought it not robbery to be equal with God,



CRUCIFIXION.

consented to endure, when "being found in fashion as a man he humbled himself and became obedient unto death—even the death of the cross." (Philip. 2: 6—8. Heb. 12: 2.) So great was the degradation of such a death esteemed to be universally, that a most powerful prejudice against the gospel was every where excited, on account of its author having suffered the shame of dying in this way. The Gentiles were ready to treat the apostles with the greatest contempt, for preaching a religion, that offered salvation by the death of a man that had been *crucified*; and it continued to be long after a taunting reproach cast upon Christians, that their leader, whom they worshipped as a God, had expired as a malefactor on the *cross*. The scandal of such a death was no less in the estimation of the Jews; and besides, they considered the person who suffered it to be *accursed of God*, according to the law in Deut. 21: 23, which declares every one that is hanged upon a tree to be thus made a curse. (Gal. 3: 13.) To trust in such an one as the Great Messiah and Saviour, was therefore in their view the greatest madness and folly. (1st Cor. 1: 23, 24.) The apostles, on the other hand, and all such as were led by the Spirit of God to lay hold of eternal life by faith, gloried in their Master's cross. What to others seemed shameful and vile, they esteemed most precious and worthy of all admiration. In the face of the world, they counted all things but loss for the sake of *Christ* and *HIM CRUCIFIED*. (Rom. 1: 16. 1st Cor. 2: 1, 2.)

When the sentence, *thou shalt go to the cross*, was passed by the magistrate upon any one, the unhappy man was in the first place stripped of all his clothes, with only a single covering left around the loins, and severely scourged with rods or whips. So cruel was the scourging, that death sometimes took place under it. After this treatment, which in a great measure took away all his strength, he was compelled to carry the cross on which he was to be hung, (and it was by no means a light burden,) to the place of execution. This was commonly a hill near the public road, not far out of the city or town. As he passed along the way to this



worst crimes; charging him with sedition and blasphemy, and representing him to be a malefactor whose guilt cried loudly for the heaviest vengeance of the law. The multitude without, excited by their religious rulers, insisted with tumultuous and violent cry, that he should be sentenced to the cross. The governor, though he had no doubt of his innocence, at length gave way to their importunity, and ordered him to be scourged, as a preparatory step to his execution. The Roman soldiers then caused the work of wanton mockery to be renewed. In derision of him, as one that aspired to be a king, they stripped him, and put on him an old robe of royal colour; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, for a sceptre; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! Then they spit upon him, and took the reed, and smote him on the head, cruelly forcing the thorns to pierce it on every side. Thus arrayed, exhausted, and torn with the stripes of the scourge, and disfigured with blood trickling from his temples and over his face, the governor brought him out before the people, hoping that they might yet be moved to pity by such a sight, and consent to his release. But the cry of priests and people was renewed with unrelenting rage, Crucify, crucify him! Away, away with him! And when he seemed determined to let him go, an account of some new conversation which he had with him, a loud threat was sounded in his ears: *If thou let this man go, thou art not Cesar's friend.* (John 19: 1—12.) This overcame his resolution: he knew that the emperor, Tiberius Cesar, was a most suspicious and jealous prince, and ever ready to listen to charges of treason and opposition to his authority, that were brought against inferior rulers in the empire; and that it was not at all unlikely that an accusation against himself, such as the Jews threatened, might, if carried to Rome, be enough to ruin him. Accordingly, for the sake of his worldly interest, he resisted all the remonstrances of conscience, and ordered the execution to proceed. So they led him away to be crucified. Bearing his cross, and ready to sink under its weight, he went

forth through the city toward the place of death, insulted, derided, and abused, no doubt, by the surrounding multitude, the whole way. His strength, however, was found before long to be so far taken away by his sufferings, that he could not possibly support his burden: as they came out of the gate of the city, therefore, they laid hold upon one Simon, a Cyrenian, that was coming from the country, and on him they laid the cross, that he might bear it after Jesus. When they had reached Calvary, they offered him the stupifying liquor, (which he refused to drink,) and nailed him to the dreadful tree, placing him between two malefactors, as if he was not merely of the same infamous character, but vilest of the three. It was probably as they were driving the spikes through his hands and feet, that he lifted to Heaven that affecting prayer: *Father, forgive them, for they know not what they do!* The four soldiers who fastened the nails, with cold-blooded indifference, took his raiment as their spoil, and parted it among them in his presence. While he hung, tortured with anguish through all his frame, he was assailed on every side, in the most hard-hearted manner, with taunting irony and scornful ridicule. "They that passed by reviled him, wagging their heads, and saying, *Thou that destroyest the temple and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross!* Likewise, also, the chief priests, mocking him, with the scribes and elders, said, *He saved others; himself he cannot save! If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.*" It was surely an awful spectacle, when the Holy and Just One was thus subjected to anguish and loaded with reproach, by sinful mortals.

The pain that was suffered in crucifixion was exceedingly severe. By reason of the scourging, the back was all torn with wounds, and these being exposed to the air, became, by their inflammation, a source of keen distress. Because the hands and feet abound particularly with nerves, which are the instruments of all feeling, nails driven through these parts could not fail to create the

most lively anguish. The body was placed, moreover, in an unnatural position, the arms being stretched back, in order to be nailed to the cross piece above, in such a manner as to produce an oppressive feeling of uneasiness and constraint through the whole breast, which became, in a short time, an occasion of indescribable misery. This position, of course, could not be altered in the smallest degree, and the least movement which the sufferer might be led to make, must have served only to provoke new torture from every wound. The cross, therefore, was full of cruelty as well as of shame, and might well be dreaded. But are we to suppose that the Lord Jesus Christ could not endure its horrors with as much ease as many of his followers, through the assistance of his grace, have been able to endure the same or similar anguish of body in their deaths? Whence, then, that extreme anxiety and dismay with which he was filled in view of his last sufferings? Whence that awful distress that overwhelmed him on the cross? What was the *cue*, the thought of which produced such agony in the garden of Gethsemane, when he prayed that, if possible, it might pass from him, and his sweat was as it were great drops of blood falling down to the ground? What was the *cue* which, while he was drinking it, wrung from his bosom that piercing cry of sorrow: My God! my God! why hast thou forsaken me? Ah, the terrors of the cross were but a feeble representation of the horror that compassed his soul from another quarter. There was wrath laid upon him by a righteous God, for the guilt of sin. It pleased the Lord to bruise him, and to put him to grief, and to make his soul an offering for sin, because the great work of redemption which he had undertaken required it. He made him to be sin for us, who knew no sin, and laid on him the iniquity of us all; therefore, he was *wounded* for our transgressions, he was *bruised* for our iniquities, the *chastisement* of our peace was upon him, and with his *stripes* we are healed. (Is. 53: 4—11. 2d Cor. 5: 21. Heb. 9: 28. 10: 4—13. 1st Pet. 2: 22—24.)

Having considered what it was literally to *bear the cross*, we may without much difficulty understand what

it signifies figuratively. It can mean nothing less than to be ready to undergo the severest hardship, to face the most formidable danger, and to lay down even life itself, if the sacrifice should be required. Such a *cross-bearer* every follower of Christ is commanded to be. (Matt. 10: 38. 16: 24.) And he may not dream that his faithfulness will not *actually* be brought into trial. The way to heaven is through much self-denial, labour, and tribulation.



## SECTION VI.

## OF MILITARY AFFAIRS.

AMONG the Israelites, armies were made up altogether of what we call the militia of a country. A general enrolment was made of all that were *able to go forth to war*, from twenty years old and upward. (Numb. 1: 2, 3. 26: 2.) Out of this whole number, in case of war, as many were called into actual service as the occasion appeared to demand. All, however, held themselves ready to assemble on the shortest notice; and if the occasion was extraordinary, the whole body might be summoned to meet in one vast army at once. (Judg. 20: 1—11. 1st Sam. 11: 7.) In common cases, only a small part was chosen. (Ex. 17: 9, 10. Numb. 31: 4, 5. Josh. 7: 3, 4.) When we consider the way in which soldiers, were raised, we need not be surprised at the accounts that are contained in the Bible, of uncommonly large armies being formed in a very short time. In the time of the kings, especially, such vast armies were frequently gathered for the field. They sometimes consisted of several hundred thousand men. It was the more easy for the government to call out hosts of this sort, because, in ancient times, soldiers did not receive any wages; they were supported at their own expense, or by their parents. (Judg. 20: 10. 1st Sam. 18: 17—20.) Every man had to find likewise his own arms. This plan of making soldiers provide for themselves tended to make wars

in those days generally of short continuance. Long campaigns, such as are now common, in which whole seasons are sometimes passed away in marches and manœuvres, without much actual fighting, could not be sustained, when each soldier had either to carry his provisions along with him for the whole term, or to have them sent all the while from home. Hence, when armies were collected, they commonly came as soon as possible to battle, and so in most cases decided the war with a single stroke. Valour, indeed, was sometimes encouraged with the offer of reward; but only in special instances, and never to any general extent. (Josh. 15: 16. 1st Sam. 17: 25. 2d Sam. 18: 11.) In time, however, the practice of making public provision for the wants of soldiers and of allowing them some pay, began to grow gradually into use. In the time of the Maccabees, military service was rewarded with regular wages. Accordingly, we find in the New Testament, which belongs to a later period, mention made of wages of this sort. (Luke 3: 14. 1st Cor. 9: 7.)

When the army was made up, and ready to proceed to battle, a proclamation was made, releasing certain classes of men entirely from the duty of service, and allowing them to return home. (Deut. 20: 5—8.) Moreover, when a man married a wife, he was not required to go forth to war for a whole year afterwards. (Deut. 24: 5.) At first, the whole army was always dismissed, as soon as the war was over, and all its soldiers were converted at once into quiet husbandmen. Under the government of the kings, however, it became common to have *always* some soldiers in service. (1st Sam. 13: 2.) Besides his *Life-guard*, David had, at all times, twenty-four thousand men employed in military duty. His whole army was divided into twelve bodies of so many men each, and every one of them was required to perform this service in course, a month at a time. (1st Chron. 27: 1—15.) The practice of having a standing force in this way, led necessarily to the making of some provision for their support at the expense of the government; and also for supplying them with arms. (2d Chron. 11: 12. 26: 14.)

The commander in chief of the whole army was called *the captain of the host*. His authority and importance were very great. (2d Kings 4: 13.) Both kings and generals had *armour-bearers*; they were chosen out of such as were most valiant in the army, and were employed not merely to carry the arms of their masters, but also to give their commands to the inferior captains.

Before the time of Solomon, the Israelitish army was composed altogether of footmen. He multiplied horses in the country, and from his day, horsemen and chariots were not unknown in the wars of the nation. (1st Kings 10: 26. 22: 35.) They were, however, never so important for military use in the land of Israel as in most other countries; its hilly surface hindered them from being of much service. But on account of their benefit to nations in general, and the dependence which it was common to place upon them, we find them used figuratively to signify protection and defence of the most effectual kind. (2d Kings 2: 12. 13: 14.) The strength of war among the Israelites was, in every age, their infantry. This was made up of two general classes of soldiers,—such as engaged with their enemies in battle hand to hand, and such as fought them at a distance. The first class were armed with spears, swords, and shields; the second, with javelins, slings, and bows.

In the days of our Saviour, as has been noticed already, a considerable number of Roman soldiers were stationed in the country, to support the authority of the governor. The Roman armies were mighty in war, consisting of footmen and horsemen joined in suitable proportion, and distinguished by the most complete discipline. They were divided into great bodies called *legions*, each of which was divided again several times into less bands and companies. The proper number for a legion was six thousand men, though it was not always the same. In common language, the word was used to signify any great number, as the words *thousand* and *million* are with us. (Matt. 26: 53. Mark 5: 9.)

The *war-chariot* was in use at a very early period. (Ex. 14: 6, 7.) The Canaanites employed it much in

their battles, and among the eastern nations generally it was in no small reputation. We read that Judah could not drive out the inhabitants of the valley, in the territory assigned to that tribe, because they had chariots of iron; that is, we may suppose, chariots which had much iron work in their structure, so as to be very strong. (Judg. 1: 19.) They could act with advantage only where the country was somewhat level. The war-chariot, like all others in ancient times, had only two wheels, and was drawn generally by two horses, though sometimes by three or four, abreast. It carried two persons—a *driver*, who directed its course over the battle ground, and a *warrior*, who, standing upon his feet, fought from it with spear or bow, as it wheeled through the tumult of death. Cyrus, the great king of Persia, introduced chariots of such size that twenty men, it is said, could fight from each of them. But what made them still more terrible was the way in which they were themselves armed. On both sides of them were fixed great iron scythes, strong and sharp, with which they rushed at full speed upon the ranks of the enemy, bearing terror and destruction wherever they came. Some have thought, that the iron chariots of the Canaanites just noticed, were so called on account of some such deadly contrivance that belonged to them. —*Elephants* were used in war, especially in later times, among some eastern nations. Great machines, like towers, were fixed upon their backs, from which sometimes as many as thirty-two soldiers fought. Mention is made of such elephants, and also of *chariots armed with hooks, or scythes*, in the books of the Maccabees.

Let us now attend to the arms with which the ancient soldier was equipped for the battle. We may divide them all into two general classes, as they were designed either to protect the warrior himself or to injure his enemy; that is, as they were either *defensive* or *offensive*. We will notice such as were of the defensive sort first.

The head was guarded with a *Helmet*. It was a strong cap, made of thick ox-hide, and often covered with brass; sometimes it was made of brass altogether. The



ANCIENT ARMOUR.



practice of having it crowned with some ornament on top, such as a horse-tail crest, or some kind of plume, was in use among different people at an early period.—The *Breast-plate* consisted of two parts, one of which covered the fore part of the body, and the other the back; both being joined together at the sides by clasps or buttons. It was made sometimes of flax or cotton woven very thick and close; at other times, of some sort of metal, especially brass. Some of this last sort were composed of scales, either brazen or iron, laid one over another like the scales of a fish. Such was the *coat of mail* which Goliath of Gath wore. In the English Bible, this piece of armour is called generally a *coat of mail*, sometimes a *habergeon* and *brigandine*.—The feet and legs were sometimes protected with *Greaves* or boots; those of Goliath were of brass.—The *Girdle* was an important article, as we have already seen, in common dress; but to the soldier it was especially needful. In marching and in fighting, he wanted to have his loins well girded, so as to move without the smallest hinderance. Military girdles were often very beautiful and valuable. Fastened to his left arm, the warrior's *Shield*, when skilfully managed, afforded better protection to his whole body, than all the rest of his armour together. There were different kinds of them, some large, and others comparatively small. Some were large enough to guard the entire body at once; others of less size were passed with dexterous movement from one point to another as the eye gave warning where the enemy's weapon was likely to strike. Shields were manufactured sometimes of light wood, or osiers woven together, with a covering of tough bull's hide, or, in some instances, of brass; sometimes of a bull's hide alone, two or three times folded over. They were so formed as to present on their front side, toward the enemy, a surface more or less rounding from the centre to the border, so as to turn aside whatever struck them. To make them smooth and slippery for the same purpose, as well as to keep them from being injured by the wet, it was common to anoint them with oil. (Is. 21: 5.) Among all ancient nations, it was held to be a great dis-

grace, and so a great misfortune, to lose the shield in battle. God is called a *Shield* and a *Buckler*, because he affords the most secure protection to all who put their trust in him; *with favour he compasses the righteous as with a shield.* (Ps. 5: 12. 18: 2. 47: 9.)

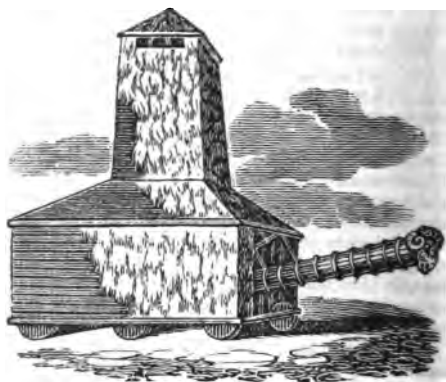
*Offensive weapons* were of two sorts; such as were used in fighting hand to hand, and such as were used in fighting at a distance. Of the first kind were the sword and the heavier kind of spear. The *Sword* was short, in comparison with ours. There appear, however, to have been two kinds of the weapon, one larger than the other; the first had only a single edge, the second had an edge on each side, like a dagger. The edge of a sword was often called its *mouth*, with which it was said to *devour* flesh and to *drink* blood. The weapon was carried in a sheath fastened to the girdle, so as to hang upon the thigh; whence the expression *to gird on the sword* or to make ready for war. (Ps. 45: 3.) The justice of God is represented as being armed with a sword, to destroy the guilty; and sometimes the *means* which he makes use of to accomplish punishment, are figuratively styled his sword. (Ps. 17: 13. Is. 34: 5—8. Jer. 12: 12. 47: 6, 7.) In like manner, the Assyrian is called *the rod of his anger*, sent against a hypocritical nation, and the Medes and Persians, led by the illustrious Cyrus, before whom Babylon's glory fell, are declared to have been his *battle-axe and weapons of war*, employed to break in pieces the nations and to destroy kingdoms. (Is. 10: 5—15. Jer. 51: 21—24.) The *Spear* was a long wooden staff with an iron point.—For fighting at a distance, javelins, bows, and slings, were used. The *Javelin* was a spear of lighter make than the one used in close fight, which was darted with the hand against the enemy. The *Bow* and the *Arrow* are of very ancient origin. Bows were generally made of wood; sometimes, however, of brass. They were so strong, that it required frequently the greatest force to bend them: hence they made use of the foot as well as the hands for this purpose, treading on one end, and pressing on the other with the left hand, under the whole weight of the body, till the string was brought to

the right point and fixed there by the other. Bending a bow, accordingly, they used to call *treading it*. *Arrows* were made of reeds at first; afterwards of light wood pointed with iron. The *Quiver* was hung upon the back; so that the soldier might reach his hand over his shoulder and draw out the arrows as he wanted them. The *Sling* also was one of the earliest weapons of war. Most wonderful was the skill which was sometimes acquired by practice, in the use of it. The Benjamites excelled in such skill; many of them *could sling stones at an hair's breadth and not miss*, and could use their left hand about as well as their right. (Judg. 20: 16. 1st Chr. 12: 2.)

Cities were generally surrounded with a wall, to protect them from enemies; and sometimes with a double one. On the top of walls, towers were raised, which often rose to a great height. From these, stones and arrows were discharged upon besieging armies. Guards also were kept constantly stationed in some of them, to look out for the approach of any danger, and to sound an alarm when it appeared. Great engines were sometimes placed in them to hurl destruction upon the enemy with more dreadful force. These were either immense bows, which were bent by means of powerful machinery, and shot arrows enormously large; or prodigious slings, which were put in motion in like manner, and hurled great stones and balls of lead. Engines of such sort, *invented by cunning men, to shoot arrows and great stones withal*, king Uzziah caused to be placed upon the towers and bulwarks of Jerusalem. (2d Chron. 26: 15.) It was common to erect single high towers also in other places through the land, especially on the borders of the country, in which military guards were kept.—When an army besieged a city, they often dug a ditch around it, between themselves and the wall, to keep their own camp in security; and sometimes another on the outside of their own camp, to have it protected behind and before. Then they *cast up a bank, or mound* of earth, against such parts of the wall as seemed to be least strong, which ran slanting upward from the ditch so as sometimes to equal the wall itself

in height. From this they shot with their weapons into the city. The *Battering-ram* too was employed at a very early period. It was a long, heavy beam of solid wood, with a head of iron or brass mounted on one end. This was at first borne on the arms of the soldiers and driven with violence against the wall; but afterwards it was hung by means of long chains, so as to be fairly balanced in the middle, and thus made to swing head foremost against it with much greater force. Where the strength of the walls and the watchful skill of the besieged, were such as to baffle all attempts to take the city by storm or by stratagem, the more tedious way of starving it into a surrender was resorted to. Sieges of great cities lasted sometimes in this way a great while; and awful beyond description, in some cases, were the sufferings they occasioned. (Deut. 28: 52—57. 2d Kings 6: 24—30. Jer. 19: 9.)

The onset of a battle was very violent, and was made with a great shout. In the ancient way of fighting, the qualifications of a good warrior were very different from what they are now, since the invention of gunpowder has changed the whole manner of war. Personal activity and strength were then all-important. Soldier was often called to join with soldier, in direct individual combat, in which he must destroy his antagonist or die; and when he escaped with victory from one such desperate trial, it was only to engage in another equally critical. Battles conducted in this way, it is easy to perceive, must have been commonly very full of blood and death. Terrible was the slaughter accomplished by war in ancient times, and sad was the desolation which the monster scattered abroad to mark its fatal path. Even the tender mercies of victory were cruel. In the treatment of its vanquished foes, the successful army owned no restraint but its own pleasure; and it was too often hurried by the wrath excited in battle to glut its vengeance, by using its power with the utmost rigour. Fields, and houses, and cattle, men, women, and children, became by right of war the property of the conquerors. They considered the spoils of the conquered the proper reward of their warfare. The soldiers, who,

**BATTERING-RAM.**

as we have seen, received no wages, felt themselves entitled to these as the only compensation which they could expect for their services. The hope of securing a reward to themselves in this way, was one powerful motive that animated them in their trials and toils; and accordingly the division of the spoils after battle was always an occasion of the most boisterous joy, such as rose from the fields in the time of harvest, or rung through the hills when the season of vintage was come. (Is. 9: 3. Ezek. 29: 18—20.) Oftentimes, captives of every age and sex were sold into bondage; and not unfrequently the most brutal outrage and violence were employed in their destruction, without the smallest compassion. (2d Kings 8: 12. Is. 13: 16—18. Zech. 14: 2.) When the wrath of the conqueror had been provoked in more than a common measure, he passed like an overflowing flood through the land, reducing it to waste and barrenness the most deplorable. Whole nations were sometimes carried away out of their own countries, and settled in others far remote, that they might be the more effectually subdued into complete obedience. Thus Israel and Judah were carried off into distant regions, and other people were brought from different countries to occupy the desolate cities of Samaria. (2d Kings 17: 6, 23, 24. 24: 14—16.) In some instances, however, more humanity was exercised, and conquered countries were allowed to remain under the government of their own kings, on condition of paying tribute, and thus continuing to acknowledge their subjection from year to year. But if such rebelled, they were punished with dreadful severity if again overcome.

Such was the character of war among ancient nations in general. The Israelites, however, had much more humanity in their common manner of warfare, than was exercised by other people: and if much of their conduct, in this respect, seems after all to be marked with cruel severity, when tried by the principles of later times, we are to recollect, that in the matter of war a nation's behaviour must necessarily be regulated, to some considerable extent, by the general usage and spirit of the age to which it belongs. For its own security, it must employ with its enemies, measures in

some degree of the same nature with those which other governments adopt. We are to bear in mind too, that in the case of some of their wars the Israelites acted under the express direction of God. Thus they were commanded to destroy the Canaanites without mercy, because the measure of their iniquity was full. God had a most perfect right to give such a command; and they, in the execution of it, discharged a solemn religious duty. To find fault with them for this, would be as if one should quarrel with the storm, or charge the lightning with injustice, when they fulfil in terror the judgments of the Almighty.

When the consequences of being overcome in war were so dreadful as we have seen, it is no wonder that great consternation and grief were felt by a conquered people. They often betook themselves to flight, willing to forsake every thing for preservation from the cruelty of their enemies. Not unfrequently they fled to the tops of the mountains, and lonely caves and wild rocks became their places of refuge from the overflowing scourge.—Great, on the other hand, was the rejoicing which the news of victory spread through a nation. Among the Jews, the conquerors were received, as they returned home, with the most unbounded gladness. The people came out to meet them from different cities, with songs of congratulation and praise. Bands of women especially went forth in this way, with instruments of music in their hands, and welcomed their approach with dancing and singing. Thus, “the women came out of all the cities of Israel, singing and dancing to meet king Saul, with tabrets, with joy, and with instruments of music.” (1st Sam. 18: 6, 7. 2d Chron. 20: 27, 28.)

The image of a battle, or continual warfare, is employed in the Scriptures, to set forth the difficulty of the Christian life in this present evil world; and the Christian himself is represented to be a soldier, whose safety requires him to be at all times clad in complete armour, and to abound in watchfulness and labour to the end. The enemies to be opposed and overcome are terrible in strength. *We wrestle not*, says Paul, *against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against*

*spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.* (Eph. 6: 10—18.) This fight the apostle calls, in another place, *the good fight of faith.* (1st Tim. 6: 12.) The man that endureth to the end obtains the *victory*, and for his reward receives a *crown* of life. It is only to him that *overcometh*, that the blessedness of heaven is promised. (Rev. 2: 7, 17, 26—28. 3: 5, 12, 21.) What holy joy the aged Paul felt, when he found himself, after all the dangers, and toils, and discouragements, and sufferings of this great fight, able to shout toward its close, *Victory! victory!* (2d Tim. 4: 7, 8.) This victory is won, through the helping grace of God, by means of *faith*, and without this it is not possible. (1st John 5: 4, 5.)

We have already seen how the Christian life is represented under the image of a laborious race, such as was common in the ancient Grecian Games. The Holy Ghost has made use of the most significant *things*, as well as the most forcible *words*, to teach us the greatness and difficulty of the work to which religion calls us, and to stir us up to earnest concern and untiring continual diligence in its pursuit. (Matt. 7: 13, 14, 22. 10: 37, 39. 11: 12. 13: 44—46. 20: 16. 24: 42—44. Luke 13: 23—30. 14: 25—33. Acts 14: 22. 1st Cor. 24—27. Philip. 2: 12. 3: 7—17. Heb. 3: 12—14. 4: 1, 11—13. 6: 12. 12: 1—3. 1st Peter 4: 18.) How strange, that men, with the Bible in their hands, should so generally feel as if religion did not need uncommon interest or uncommon exertion! Multitudes, who call themselves Christians, are passing onward through life hardly conscious of any struggle or trial of a religious sort whatever, and yet they dream that they are on the way to heaven. If you



talk to them of spiritual discouragements, anxieties, toils, and conflicts, they know not what you mean, or perhaps regard all such language as the sickly cant of fanaticism or gloomy superstition. They show far more concern about the affairs of this world, than about all the infinitely interesting realities of that which is to come, and seldom allow these last to engage their thoughts or their conversation; yet they pretend to be followers of them who *through faith and patience* have gone to inherit the promises. But let us beware of such delusion. The Devil would like to persuade us, that the road to heaven requires no great care or effort to be found and travelled; but Christ has assured us, that it is difficult and narrow, and that few find it. The Devil will whisper to the soul, that there is no need to be continually watching and striving in order to secure eternal life; but the Bible warns us to work out our salvation *with fear and trembling*. The redemption of the soul is precious. The ruin out of which it is to be raised is most awful. All Heaven is moved with interest for its salvation. The Son of God has laid down his life a ransom for it. And shall we dream of having it lifted such a height from corruption to holiness, with no corresponding interest or exertion on its own part? No: religion claims, and certainly deserves, our highest regard and most serious labour. It sets before us a RACE; and we must run, laying aside every weight and casting off every hinderance, if we would win its prize. It sets before us a BATTLE; and we must fight, arrayed in all the armour of righteousness, and resisting evil within and without, on to the close of life, if we would secure its victory and be crowned with immortal glory. By grace we are saved, it is true, through faith, but this gift of God is not obtained without hearty desire and endeavour on the sinner's part; and then, faith must lead to earnest and diligent labour in the work of purifying the heart and overcoming the world—or else it will be but a dead faith, vain and unprofitable.

## TABLES OF MEASURES,

&amp;c.

## MENTIONED IN SCRIPTURE.\*

*Measures of Length.*

	Yards.	Feet.	Inches
A finger-breadth, about . . . . .	0	0	0 $\frac{1}{2}$
A hand-breadth, rather more than . . . . .	0	0	3 $\frac{1}{2}$
A span, or half cubit, about . . . . .	0	0	10
A cubit, the length of a full sized man's arm, from the elbow to the extremity of the middle finger . . . . .	0	1	8
	Feet. Inches.		
N. B. Some compute the } cubit to be . . . . .	1	9	6
And others only . . . . .			
The computation here selected is, probably, rather too large. There seems no sufficient ground in scripture, for supposing different kinds of cubits; the only texts, which appear to imply this, being capable of another interpretation. ( <i>Note, Ez. 40: 5.—43: 13.</i> )			
A fathom, 4 cubits . . . . .	2	0	8
Ezekiel's Reed, by some computed to be . . . . .	3	1	2
A stadium, or furlong, 400 cubits . . . . .	222	0	8
A mile, 10 furlongs, being about one-fifth longer than an English mile . . . . .	2,220	6	8

\* The reader is informed that in the preparation of a Stereotype Edition of this work, it became necessary to leave four leaves blank, or to fill them up with useful matter. It is hoped the following tables, &c. will be found convenient here, though they are not new.

*Measures of capacity, for Corn, or Liquids.*

	Wine Gal.	Quarts.	Pints.
The Log $\frac{1}{2}$ of an Ephah. . . . .	0	0	0 $\frac{1}{2}$
The Cab $\frac{1}{8}$ of an Ephah . . . . .	0	1	1 $\frac{1}{2}$
The Omer $\frac{1}{10}$ of an Ephah, about . . . . .	0	3	0 $\frac{1}{2}$
The Hin $\frac{1}{4}$ of an Ephah, about . . . . .	1	1	0
The Ephah, or Bath, or Batus ( <i>Luke</i> , 16: 6.) about . . . . .	7	2	0 $\frac{1}{2}$
The Chomer, or Homer, 10 Ephahs . . . . .	75	2	1
(This should carefully be distinguished from the <i>Omer</i> , which is only a hundredth part of it.)			
Some think the <i>Kor</i> , <i>Kopos</i> , <i>Luke</i> , 16: 7. to be the same as the Chomer: but this is not fully agreed on.			
The firkin, as mentioned <i>John</i> , 2: 6. is differently computed. Some think it contained . . . . .			
	0	3	1 $\frac{1}{2}$
The Measure, or Choenix, mentioned <i>Rev.</i> 6: 6. seems to have been the daily allowance made of corn to a slave; perhaps rather more than . . . . .			
	0	1	0
That mentioned 2 <i>Kings</i> , 7: 1. is supposed to have contained about . . . . .			
	2	0	0

*A Table of Weights and Money. By Troy Weight.*

	lbs.	oz.	Pen.	Gra.
The Gerah $\frac{1}{20}$ of a Shekel . . . . .	0	0	0	12
The Bekah $\frac{1}{4}$ a Shekel . . . . .	0	0	5	0
The Shekel . . . . .	0	0	10	0
The Maneh, 60 Shekels . . . . .	2	6	0	0
The Talent, 3000 Shekels . . . . .	125	0	0	0
Litra, <i>John</i> , 12: 3. 19: 39.				

N. B. Some make the Shekel, according to which all the other weights are computed, rather less than in this table; and others rather more.

*Money, in Value.*

This is a subject of a very difficult nature: for money is mere relative property; and its value consists in the quantity of things useful to life, which it will purchase. Now it is certain, that the same weight, either of brass, silver, or gold, will at one time, and in one place, purchase far more of these things, than in another time and place: and probably, an ounce of silver, in any of the times of which the scripture treats, would purchase as much as three, or four, or five ounces now would. All, therefore, that can be attempted on this head, is to show the relative value of the money mentioned in scripture, as computed in the money of this age and nation. An ounce of silver is generally, I believe, coined into something more than five shillings: but as minute exactness is not the object in this place, the computation will be made at that price.

	£	s.	d.
The Drachma . . . . .	0	0	7½
The Beka, or Didrachma . . . . .	0	1	3
The Shekel, or Stater . . . . .	0	2	6
The Maneh, or pound . . . . .	7	10	0
The Talent . . . . .	375	0	0
A Talent of gold, (at 16 of silver to one of gold) . . . . .	6000	0	0
N. B. Some learned men compute each of these lower, and some higher. But this appears to be about the mean, between discordant opinions.			

*Roman Money mentioned in the New Testament.*

	£.	s.	d.	far.
A Mite (ΛΙΤΤΟΝ) . . . . .	0	0	0	0½
A Farthing ΚΟΔΡΑΝΤΗΣ (about) . . . . .	0	0	0	1½
A Penny, or Denarius . . . . .	0	0	7	0½
A Pound, Mina . . . . .	3	2	6	0

*A Table of Time.*

Learned men state the names of the months, and their relation to the months into which we divide the

year, as follows; but all the names mentioned are not found in scripture. Of those which are, a reference to some text, in which it is named, will be annexed.

1 Nisan, ( <i>Neh.</i> 2:1.) or Abib ( <i>Ex.</i> 13:4.)	March, April.
2 Zif, (1 <i>Kings</i> , 6:1.) or Jyar . . .	April, May.
3 Sivan, ( <i>Esth.</i> 8:9.) . . .	May, June.
4 Tamuz, or Thamuz . . .	June, July.
5 Ab . . .	July, August.
6 Ehul, ( <i>Neh.</i> 6:15.) . . .	{ August, September.
7 Ethanim, (1 <i>Kings</i> , 8:2.) or Tifri	{ September, October.
8 Bul, (1 <i>Kings</i> , 6:38.) or Maiche- swan . . .	{ October, November.
9 Cisleu, or Chisleu, ( <i>Neh.</i> 1:1.) .	{ November, December.
10 Tabeth, ( <i>Esth.</i> 2:16.) . . .	{ December, January.
11 Shebor, or Sebat, ( <i>Zech.</i> 1:7.) .	{ January, February.
12 Adar, ( <i>Ezra</i> , 6:15.) . . .	{ February, March.
13 Ve-adar, or the second Adar.	

This last month was added, or *intercalated*, from time to time, when the twelve lunar months, falling considerably short of a solar year, introduced such an irregularity in the seasons, as was inconsistent with the observance of the sacred festivals at the proper time. This month being, on those occasions, added, between the end of Adar, the twelfth month, and the beginning of Nisan, the first month, brought back the computation of the year to some degree of regularity. It answered the purpose, in some measure, which the 29th of February every fourth year, does in our days: viz. to preserve a coincidence between the twelve months, which constitute the year, and the actual yearly revolution of the earth round the sun. But the intercalated month by no means settled the calculations of the Israelites, in

that degree of exactness, to which astronomers have at present reduced it. The months of Israel as here stated, are supposed to answer, each to the closing half of the former, and the first part of the latter of our months, as annexed to them; but these intercalatory months, and especially the absolute necessity which there was for them, must considerably deduct from accuracy in all these calculations. They are, however, sufficiently exact for all useful purposes.

The days of the week were numbered by the Israelites in their order, the first, the second, &c. the seventh, or last day of the week, being the sabbath; but it does not appear that they had any names affixed to them.

Their days were generally reckoned, from the setting of the sun, to the next setting of the sun, according to the original arrangement; "The evening and the morning were the first day."

Both the night, from sun-set to sun-rise, and the day, from sun-rise to sun-set, were divided into twelve hours; which must have been unequal in their length, at different seasons of the year. It should, however, be remembered, that the land of promise, being situated much nearer the Equator, the difference in the length of the days in summer and winter, and of the nights during winter, in proportion to the days, was far less, than in this country.—Some, however, think, with much probability, that the division of time into *hours*, was introduced by the Romans. The word *hour*, as used in some places of the Old Testament, does not seem to denote a measure of time; but merely the coincidence of events.

The night likewise, from sun-set to sun-rise, was, among the Israelites, divided into four watches.—Supposing the sun to set at six o'clock, according to our computation; the first watch reached from 6 to 9; the second, from 9 to 12; the third, from 12 to 3; and the fourth, from 3 to 6, or sun-rising.

## A TABLE

*Of some of the States, Officers, and descriptions of Men, as mentioned in the Canonical Scriptures.*

**PATRIARCHS;** fathers and heads of families, who eventually became renowned and celebrated in Israel: as the twelve sons of Jacob; and David the ancestor of the kings of Judah.

**JUDGES.** In the common use of the word, magistrates in general are intended, whether superior or inferior: but it frequently marks out those temporary supreme rulers, whom God raised up, to reform religion and deliver his people, before he placed kings in hereditary succession over them; that is, from the death of Joshua, to the nomination of Saul to be king, or rather of David, as substituted in Saul's place.

**KINGS.** The kings, of David's race, were especially appointed to that office, in hereditary succession, by God himself; but for Solomon's sin, ten tribes were taken from his family, and given to Jeroboam.—Thus, the kings of Judah, of David's race, and the kings of Israel, or the ten tribes of several families, reigned separately, till the days of Hezekiah; when Israel, or the kingdom of the ten tribes, was finally carried captive.

**ISRAELITES.** This is the proper name of the whole nation, as descended from Jacob, or Israel; and became appropriate to the ten tribes only, after their revolt from David's family.

**JEWS, OR JUDEANS.** The descendants of Judah, with the Levites, Benjamites, and others, who joined themselves to Judah, after the division of the kingdom, are meant by this name.—It is therefore manifestly improper, though very common among learned men, to call the nation in general JEWS, at any period of their history, till about the time of the Babylonish captivity; when the ten tribes being dispersed, all the remains of

the nation gradually received this name, and are known by it to this day.

**A HEBREW OF THE HEBREWS.** A lineal descendant from Heber and Abraham; and not one who had been proselyted, or whose ancestors had been proselyted.

**A PROSELYTE.** A person, from another nation, who was incorporated into the church of Israel, by receiving circumcision, and becoming obedient to the law of Moses. Learned men distinguish between different kinds of proselytes; but the scripture does not.

**PROPHETS, OR SEERS.** Extraordinary ministers of religion, whom God raised up to reveal his will to mankind, to reform Israel, and to predict future events; especially the coming of the Messiah, his sufferings, and the glory that should follow.

**SONS OF THE PROPHETS.** Persons educated in the schools of the prophets, from the days of Samuel, who instituted them; from whom God frequently called men to the prophetic office; and who on many occasions, were extraordinary teachers of true religion, when the priests and Levites neglected their duty.

**SCRIBES.** Learned men, whose professed object was to expound and enforce the law of God, from the days of Ezra to those of our Lord.—The word *scribe* in the history of Israel, under regal government, generally means *secretary*; that is, to the king.

**RABBIES, DOCTORS, LAWYERS.** Scribes, who had attained to certain degrees of eminence or reputation in their profession; and who were distinguished in a manner, not wholly unlike the academical honours conferred by modern universities.

**TETRARCHS.** Persons, each of whom were appointed by the Roman emperors, to govern a fourth part of that district, which had formed the kingdom of Herod the great; and which, at his death, was divided into four governments. (*Note, Luke, 3: 1.*)

**CENTURIONS.** Officers in the Roman army commanding a hundred men.

**PUBLICANS.** Tax-gatherers, under the Romans. The principal publicans farmed large districts, at an annual rent; and were aided by the Roman armies, in exact-



ing their demands from individuals; and the inferior publicans rented smaller tracts of them, or were their servants.

**PHARISEES.** A sect among the Jews, in the days of Christ, (having sprung up some time before,) which, under the profession of extraordinary strictness and sanctity, was remarkable for hypocrisy, pride, censoriousness, and covetousness. They however maintained the true doctrine concerning the resurrection, and received all the books of the Old Testament, as divinely inspired, even as "the oracles of God."

**SADDUCEES.** A sect of infidels among the Jews, who, professing indeed some regard to certain parts of the scriptures, denied the resurrection, disbelieved a future state, and the existence of angels and spirits.

**HERODIANS.** Sadducees, who shaped their religion to outward circumstances, and especially paid court to Herod. Some say, they professed to believe that King Herod was the Messiah.

**SAMARITANS.** The descendants of the nations, whom the kings of Assyria settled in the country, from which they dispossessed the ten tribes; united with some Israelites, and apostate Jews, and Jewish priests, who established a schismatical religion in Samaria, which produced the most determined reciprocal enmity and antipathy between them and the Jews.

**NAZARENES.** A name by which the Christians were at first distinguished; but afterwards applied to an heretical sect.

**STOICS.** A sect of heathen philosophers, who prided themselves in *apathy*, or an affected indifference to pleasure or pain; who considered virtue as its own reward; and who maintained that all events were determined by *fate*, as superior to the will of the gods, even of the supreme God.

**EPICUREANS.** A sect of heathen philosophers, who ascribed all things to chance, and considered pleasure as the chief good.

THE END.



